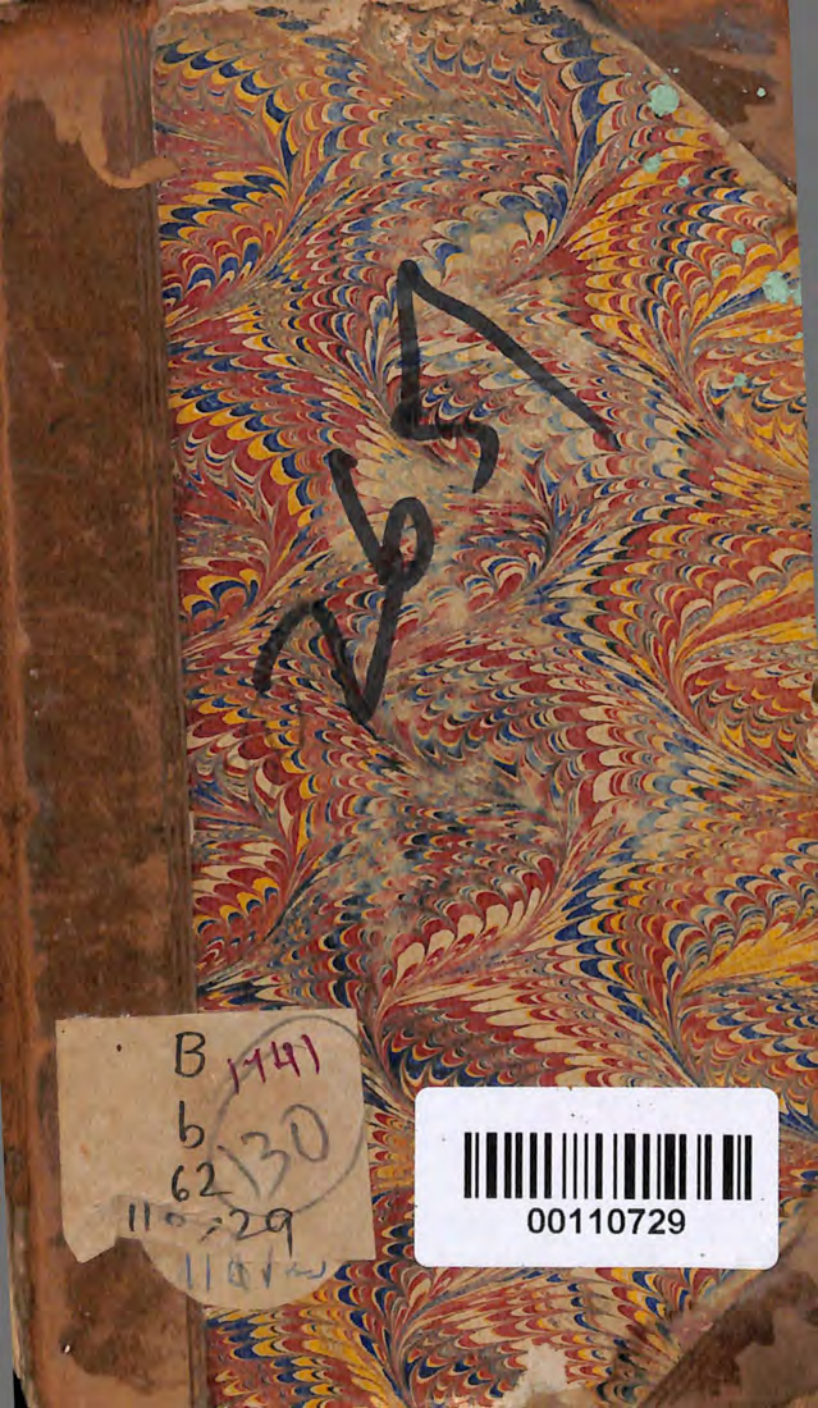
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THE

Cross and the Serpent:

BEING

A BRIEF HISTORY

OF THE

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TRIUMPH OF THE CROSS,

THROUGH A LONG SERIES OF AGES,

IN

PROPHECY, TYPES, AND FULFILMENT.

BY THE

REVEREND WILLIAM HASLAM,

PERPETUAL CURATE OF ST. MICHAEL'S, BALDIU.

B. B. 62

OXFORD AND LONDON,

JOHN HENRY PARKER.

1849.

"And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the ac -er of our brethren is cast down, which accused tl before our God day and night.

"And they overcame him by the Blood of the Lamb, and by the word of His testimony; and they loved not their lives unto the death." *Rev.* xii. 10, 11.

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BAXTER, PRINTER, OXFORD.

TO THE

RIGHT REVEREND FATHER IN GOD

HENRY,

LORD BISHOP OF EXETER,

THIS VOLUME

IS DUTIFULLY INSCRIBED.

PREFACE.

THE object of this book is to trace a history of the Cross, and to shew how wonderfully that holy sign was preserved by the heathen, through long ages, in a prophetic character, together with mysteries of primeval revelation; how it was typified in the Jewish Dispensation; and how eventually it was planted upon the earth, triumphantly displacing the worship of the serpent.

In attaining my object, I have been obliged, for obvious reasons, to resort chiefly to indirect testimony; and have availed myself as much as I could of the aid of the mythology, and the primitive historic traditions of the most eminent nations of antiquity. My information has been collected from sources and through channels which are now within the reach of all English readers. I have not, I confess, always accepted or followed the view each author has presented of his own

facts, and for this reason have not always given particular references to the many volumes which I have consulted. I am alone responsible for the opinions I have submitted in this book; opinions, it is to be feared, expressed sometimes in too positive a manner, but they are not arrogantly advanced, and if they are against truth or probability, I shall be willing to retract them. They are founded upon a process of argument which has not long been available, and one which, I am not aware, has ever been employed before for the same purpose. I have grounded my conclusions upon the analogy I have traced between the various, distinct, independent, and widely-separated primeval nations of the world; upon whose united testimony I have ventured to differ in several particulars from the old accepted views on the subjects I have treated of. The great and important discoveries of recent times offer advantages to the student of universal history, which were not possessed in a past age; and it is competent now to simpler minds, upon the authority of these newly-discovered facts, to refuse the old conclusions of eminent men of great attainments, conclusions which have been founded upon much reasoning, but insufficient data.

We may learn from this, that it does not always necessarily require profound human learning to attain to knowledge of truth, be it secular or religious. Such is the character of Truth, that the simplest and the most unlearned may attain it, possess it, and profit by it, while the man of great attainment in the world's learning may be buoyed up to heights beyond it, and still not reach it! Simply to receive truth is the surest way to have it; but the doubting mind may strive for it, and scale for it with the ladders of human reasoning, and after all fail of obtaining it.

Modern discoveries daily prove many of our theories on the history, civilization, and religion of primeval nations to be false and groundless, and it is not difficult to ascertain the cause of this. If we look at the spirit in which these theories are written, we shall see that there is a lack of that simple confiding principle which should be the guide of the historian; that there is too much reasoning upon assumed premises, too much judging for one's self as to what shall be history and what fable, what shall be inserted, and what passed over in pity for the barbarity of the early age. The mythology and primitive traditions of the great nations of antiquity are passed over as idle fables of a childish time;

sometimes they are admitted to be "striking;" or acknowledged to be curious, and felicitous guesses; or denounced as forgeries. There are, I am aware, many exceptions: many persons who think more highly of primeval men, but it is surprising how deeply rooted is the conventional theory of the barbarity of the first ages.

Now to take this one example, it is a comprehensive one, there are few theories more groundless than that of the barbarity of the first men; writer after writer has disseminated the opinion, it has been almost universally received, and conclusions founded upon it; but it will not stand the test of enquiry, and daily we are told how surpassing, and deep, and extensive was the knowledge and the religious feeling of primeval men. Their mythology, which has been too often looked upon as a proof and sign of the childishness of those times, proves upon investigation to be a well-devised portion of the heathen twofold exoteric and esoteric system,—itself a very complete system of remote antiquity, and one devised and retained by men deeply reverent of holy things, and far, very far, from barbarous. Let the reader take the mythology of Greece, for instance, it is the most familiar to us; let him divest himself of the notion, that the various mythes are so many

distinct and unconnected fables, and let him place them side by side according to their subjects generally, and see what connection will immediately appear between the mythic deities, and what a world of meaning will break upon him from a source whence he expected none! Nor is this the only mythology which is full of esoteric meaning; the mythes of all the other eminent nations of antiquity are even more replete with import; and not only is the mythology of each nation perfect, but there is a remarkable similarity between them all; they have many subjects in common, and the method of treating their subject is the same in all!

I premise thus much in self defence, and extenuation of my boldness in venturing to differ from so many who are and have been richly entitled to attention. I ask a patient hearing of my view, and then I will willingly leave it to the judgment of those who are capable of judging. If my views are correct they will stand, and they will facilitate research, and the fruits of research will tend to confirm them more and more; if they are false, I trust at least that they are harmless.

W. H.

Baldin, Dec. 15, 1849.

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By the same Author.

PERRAN-ZABULOE; with an Account of the Past and Present State of the Oratory of St. Piran-in-the-Sands, and Remarks on its Antiquity. Published by J. Van Voorst, Paternoster Row, London.

"This is an interesting little Book, written with a reverent spirit, and considerable knowledge of the subject. Its main object is to shew, that the ancient church of St. Piran is really a *British* building, in opposition to the opinion expressed by Mr. Bloxam, that it is of Norman date. We think Mr. Haslam has satisfactorily vindicated its claim to a *higher antiquity*..... We are sure that our readers will be much interested in this Volume."

THE CHRISTIAN REMEMBRANCER, 1845.

INTRODUCTION.

THE title of this book may perhaps convey to the general reader, at first, a very inadequate notion of the importance of the subjects of which it treats. It is not generally known that the Cross and the Serpent pervade the history of the whole world, or how they pervade to the extent which they really and materially do. They pervade as much almost as the two great subtle principles, good and evil, and they are coexistent with these, through time and space. They are, in short, the emblems respectively of these two great principles, and accordingly we find them in material form in the history of the world; and ever attendant on the history of mankind, past, present, and to come.

There was a time, however, when the Cross and the Serpent were unknown. In the first happy age, the golden age of the world, the Eden.

former was not yet designed; and the latter glided not in its present form upon the earth.

Then was a time of innocence and peace, and the unceasing happiness which necessarily attends these. Then all was very good, in the most perfect sense of which those words are capable. All creation, all the universe, was at one and in harmony, and all was beautiful: and beauty consisted not in outward appearance only; but in spiritual essence; all beauty of animate and inanimate things was, as it were, a rapture of praise; and all praise was grateful, joyful adoration continually. Then happiness reigned in earth as in heaven; "the morning stars sang together, and all the sons of God shouted for joy." Then, as now, the four wondrous creatures,
Rev. iv. 8. which the beloved Apostle was permitted to behold in a vision, ceased not to chant "thrice holy Lord God Almighty," to that Mighty One, Who sat upon the glorious Throne, while innumerable Angels joined in the sacred song. As they sang, they sing, and will not cease by day and by night. But man fell from that happy state of adoration; and so fatally, that even now it is beyond our imagination to conceive the state of happiness which existed. The holy Angels rejoice as heretofore; but man's joy is mingled with

sorrow and penitence, albeit with tearful eyes some in all ages of the world have in spirit joined at a distance the seraphic host in adoration; and in these Gospel days it is offered to all men every where, as was designed before the fall, with Angels and Archangels, and all the company of heaven, to laud and magnify the *Mighty Name.* In an Arabic tradition, in which the happiness and harmony of Eden are described in all the glowing colours of eastern imagery, Adam is described as beautiful in form, and spiritual and lovely in expression. When the Angels beheld the glorious work of creation, they burst out in praises to the Creator. God breathed into Adam's nostrils the breath of life and his soul; when it reached his eyes he saw the glorious throne of God; when it reached his ears he heard Angels praising God; and his own tongue was loosed, and he said, "Blessed, Blessed be Thou, my Creator, the only One and Eternal." The state of communion which existed at that time is hinted in the height of Adam's stature; he was so tall, that while he stood erect *upon the earth,* his head reached the seventh heaven; the abode of the Deity and heavenly spirits[a].

[a] See Weil's Biblical Legends, consisting of Arabic Mahometan traditions compared with the Talmud.

The legend from which this is extracted was compiled by Mahomed, either directly from the Jewish traditions, or indirectly from the same source, through the Arabic. But it appears the knowledge of man's primeval state was not confined to the people of God only; the Gentiles also have traditionary remembrance of the happy and innocent state in which man was created, and from which he fell. The oldest remains of literature which have reached our times have allusions to that state; and it seems from these, that the "golden age" and "the happy region" must have been the universal song of early poets. We may have occasion hereafter to refer to some of these traditions. Plato in plain prose thus signifies his knowledge of the first human pair; "They lived naked, and in a state of perfect happiness, and had abundance of fruits produced without labour or agriculture; and men and beasts conversed together; but these things," he adds, "we must pass over, till some one appear to interpret them to us."

But the happy condition of our first Parents was not unwatched, while angels attended and communed with them; there was also a discontented spirit, the exiled from heaven, which envied the happiness of the first human pair, and sought their fall from their high

state of favour and grace. To effect his purpose he assumed or entered the form of an innocent and beautiful creature, an inhabitant of Paradise, and thus addressed Eve. She heeded, and was tempted, and fell into disobedience; and Adam also fell, and incurred the lasting penalties of their transgression. The temptation and fall.

Man was no sooner fallen than his redemption and the CROSS were designed; and by the power of God the beauteous Serpent which Satan had entered, was transformed into the gliding reptile we now behold. "The Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.—And I will put enmity between thee and the woman, and between thy seed and her seed; it—or rather He—shall bruise thy head, and thou shalt bruise His heel." In these words is intimated the origin of the Cross and the Serpent, they are coexistent with man's fallen state; the one is the emblem for evermore of good, such as goodness is since the fall; the other the emblem of destructive evil; two hostile principles, and accordingly we find the Cross and the Serpent hostile signs; they Origin of the Cross and the Serpent.

stand not together; while one prevails, the other is trampled under. Unto Eve the
The Cross. Lord God said, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children:"—and unto Adam He said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." It is needless to dwell long on the explanation of these few words; they are verified to this day; and our own daily experience assures us of their enduring truth. Even the very heathen bear witness to the fall of man, and the bitter consequences of that transgression. Hear the words of Hesiod, who lived nine hundred years before the advent of the promised Messiah:

O Perses, foolish Perses, bow thine ear
To the good counsels of a soul sincere.
The road to wickedness is quickly found,
Short is the way, and on an easy ground.
The paths of virtue must be reach'd by toil,
Arduous and long, and on a rugged soil.
Thorny the gate—but when the top you gain,
Fair is the future, and the prospect plain.

Such then is the road to goodness, and such is goodness, in man's fallen state, when attained; it is essentially a cross in one sense, and how truly is it symbolized by the figure of the Cross!

The Serpent.

And with respect to the Serpent, the gliding reptile is the appropriate emblem of evil, whether we regard it in its natural character, or its origin. It was cursed into its present form for treachery and deceit, but the potent malediction fell not only on the animal instrument, it fell also on the lying spirit which had entered it; and accordingly throughout holy Scripture Satan is referred to as the dragon, the serpent, the crooked serpent; even to the last book of Divine Revelation he is, "that old serpent the devil, and Satan, which deceived the whole world." The Serpent then is especially, by the potent spell or curse of the Almighty, the outward appearance or symbol of evil. When man's deliverance was promised, it was figured in the destruction of the serpent; the Seed of the woman was to bruise the Serpent's head, that is, the vital part of his body.

The Prophecy.

"He shall bruise thy head, and thou shalt bruise His heel." These words contain in them a world of meaning. They are a parable or an allegory; and shall we suppose

that our first parents were ignorant of their meaning? Did the Almighty vouchsafe no other assurance of redemption than that so deeply hidden in these words? no other revelation explanatory of their import? It seems impossible. Our poet Milton represents St. Michael the Archangel revealing to Adam the things that are, and the things that should be in the times to come; and I am inclined to believe he had some authority in so doing, whether his own deep mind arrived at that truth by contemplating, and in endeavouring to realize, the brief narrative in holy Scripture, or whether he obtained it from the traditions of the Jews or other primeval nations; there can be little doubt that a revelation in explanation of the mystic words of the "first prophecy" existed in the days before the flood; and if then, it is more probable that the original revelation was made to Adam, than to any of the other Patriarchs, not excepting Noah.

Primeval revelation.

Dr. Parsons, in his "Remains of Japhet," quotes from Hebrew commentators, "Our Rabbins assert, that Adam, our father of blessed memory, composed a book of precepts which were delivered to him by God in Paradise." This testimony, which is confirmed in some sense by similar independent

Made to Adam.

traditions of all the other primeval nations, renders the assertion, that the Almighty was pleased to make a prophetic revelation to our first parents in explanation of the allegorical prophecy, far from improbable. Nor is this a supposition at which piety should be amazed, or reason revolt; it detracts nothing from the stability and efficiency of the sacred narrative, but rather opens and enhances the meaning of the few but expressive and really comprehensive words of which it is composed.

Not mentioned in the Old Testament.

It is true there is no direct assertion in the Old Testament that such a revelation existed in those primeval times; but, on the other hand, no where in the sacred history is the supposition contradicted; so far from it, we shall see hereafter that the person or persons who composed the early chapters of Genesis actually knew the truths; knew the revelation for which I contend; and Moses himself, it seems, was not ignorant of many divine truths, which were not publicly announced till the Advent of the Redeemer.

The reason why.

And let me state, there is a reason why these prophetic truths were not written and publicly set forth; to say nothing of the will of the Holy Spirit who inspired Moses to put forth in the Pentateuch only those things which are written therein. Among all the

primeval nations, the Jews, the Egyptians, Hindoos, the Chinese, the Persians, Greeks, Scandinavians and Celts, and others, we find a strict injunction of secresy with regard to some mysteries which each people possessed; they were committed to the safe keeping of the sacred order only, and they were not divulged publicly, and if written were written in characters unknown to the people. Of the Jews it is said they never committed their sacred mysteries to writing; this was solemnly and strictly forbidden, lest they should be betrayed to the nations of the world, but they were handed down orally; the secrets being entrusted only to persons who were, upon sufficient trial, deemed worthy of such confidence[b]. Whatever these sacred traditions were, the Gentiles profess, as the Jewish nation respecting theirs, that they were delivered originally by the Deity to the first patriarch Adam, and from him handed

Secret traditions.

[b] Notwithstanding this assertion, which is given by Maurice and other writers, it appears their traditions *must have been written.* The injunction may refer to their being written in characters known to the people. They were never thus divulged till the second century of our era, when the Jewish mysteries were collected in two books, the "Mishna" and "Gemara," which united form the Talmud.

down in direct line to their own rulers or priest *exclusively* and respectively.

The nature of these sacred mysteries we shall understand better hereafter; at present let it suffice to say, that there are several allusions in the New Testament to subjects which are not mentioned in the Pentateuch, which clearly prove that more was known than is related in those five books; St. Jude in his Epistle refers, for instance, to the Angels which "kept not *their first estate;* but left their own habitations, which are reserved in everlasting chains under darkness unto the judgment day." And in the same Epistle there is allusion to the contest of St. Michael *with the devil, for the body of Moses;* whereas in the book of Deuteronomy it is written simply, "So Moses the servant of God died .... and they buried him in a valley in the land of Moab, over against Beth-peor; *but no man knoweth of his sepulchre to this day.*" And again, mention is made of Enoch the seventh from Adam, "who prophesied, saying, Behold the Lord cometh with ten thousand of His saints to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all the hard speeches which ungodly sinners have spoken against Him."

Jewish traditions referred to in the New Test.

St. Jude 6, 9.

These allude evidently to some books or traditions which were known to the Jews and to St. Jude. Whence could man obtain knowledge of the fallen angels? and the spiritual contest between an angel and the evil spirit? Whence the prophecy of Enoch, and whence did he obtain his knowledge? It is true he walked with God, he held communion with the Almighty; but this phrase is usually used to express the humble righteousness of a faithful servant of God, though it may certainly refer to the imparting of revelation; as also in the case of Adam, who walked with God in Eden, and we know held converse or communion with the great God, and received from Him the mystic allegorical prophecy already referred to.

St. Paul. St. Paul also, who was brought up in the Heb. xii. 8. strictest sect of a Pharisee, was evidently not ignorant of the Jewish traditions. In his Epistle to his countrymen the Hebrews, he refers confidently to several subjects which are not written in Scripture; but apparently known to those whom he addressed. He alludes in course of argument to the faith of persons before and immediately after the flood: such as Abel, and Enoch, and Noah, and Abraham; and speaks of their belief in a future state of happiness, and of the per-

manency of that state as compared with the transitory and uncertain nature of the present. How then did St. Paul know of the faith and the subjects of the belief of Esau, and Enoch, and Noah, and Abraham?—If it had been given him by inspiration, he would have written differently, and not as if to persons who knew all the truths he was adducing for the purposes of his argument. And also it may be asked, in what did Abel's faith consist? did it consist only in the belief that the seed of the woman would bruise a serpent's head, without knowing how that was to affect him, or incite him to offer faithful sacrifice? Evidently then there was some degree of revelation over and beyond what is related in the Mosaic history, and doubtless for wise and holy purposes it was not related. Let me add to these one more reference to the New Testament, which is strongly corroborative of the point, that the Jews had private traditions; and that they were derived from sacred sources, directly or indirectly. Our Lord rebuking His own people said, "Your father Abraham rejoiced to see My day, and *he saw it*, and was glad;" how innumerable questions rise upon these few words; and the answers to them must lead us to the conclusion, that a revelation explaining how

the "seed of the woman" was to redeem mankind had been made, and was known to some men at least in primeval times.

Therefore it is no argument against our position to say, the Mosaic history relates not this important fact. The Pentateuch obviously and clearly was intended only as a brief epitome of the history of the creation of the world, and man, and of the Almighty's dealings with men. It is designedly silent upon the subject of our enquiry. I say designedly, for there seems to be no doubt but that Moses himself knew many of the truths which are now openly revealed in the Gospel, but which were in his time hidden truths. He knew the doctrine of the Trinity, he knew *the Cross* and the doctrines of the Cross, and the predicted triumph over the tempter by the Messiah; but these truths are not related, though they may be traced in the Mosaic history.

It seems clear then, that the Jews at least had a revelation, which they regarded as a sacred mystery. We shall discover hereafter that the Cross and the doctrines of the Cross, as now openly revealed in the holy Gospels, were the subjects of it. It is proposed in Part the First of this volume, by an examination of the traditions and

religious antiquities of the primeval nations, chiefly of the Gentiles, to establish this important discovery. As the two first Dispensations of the Church were typical and preparatory to the present, so primeval revelation had also a prophetic character; it was a prophecy of the triumph of the Seed of the woman, and His symbol the Cross, over the serpent. In Part the Second I hope to shew, that the rulers of the Jews were by no means ignorant of this; and that the great events of Jewish history were in a remarkable degree typical of the same completion. And in the Third Part shall be shewn *how* the Cross has triumphed over the Serpent; how in prophecy, in types, and in fulfilment, the Seed of the woman has bruised the Serpent's head. This shall be illustrated by British Christian antiquities. Here in this land of the ancient promise to Japhet, monuments remain to this day to attest, that the first prophecies have been fulfilled; that the Cross has triumphed; and that Japhet does dwell in the tents of Shem.

But before we enter upon our subject, it will be necessary in the present conflicting state of primeval history to trace,

1. The history of mankind from the ex-

pulsion from Eden, to the general dispersion.

II. The state of civilization of that period as manifested by architecture, writing, and other inferior arts; and the science of astronomy. And,

III. The state of religion as to its particular character and origin.

I. *The history of mankind.* Our poet Milton, it will appear, was not far wrong in representing Adam as rejoicing in faith and hope, and cheered by these under the sorrow and remorse of expulsion from Eden. He came forth upon the wide lonely world, laden with sorrow; in sorrow to labour, and in the sweat of his brow to eat his bread; to know cares, and disappointments, and suspense, and last of all to die and return to the ground from whence he was taken, in accordance with the sentence pronounced by the Almighty, "For dust thou art, and unto dust shalt thou return;" but his spirit returned to God Who gave it. During their long protracted life, we may believe our first parents remained penitent, for they walked with God; and God loved them, for He chastened them. Scarcely had time soothed the natural sorrow for their disobedience, when a new and heavy trial came upon them. The serpent tempter had

The expulsion from Eden.

overcome none other than their elder son, the first-born of men, and had moved him in malice and envy to slay his brother. Thus early the Serpent triumphed again, and the righteous blood of Abel cried to heaven for vengeance against the oppressor. By this new and sudden affliction Adam and Eve were bereaved: for Abel was not; and Cain was banished from their sight; but the Lord blessed them, and gave them yet another son, and they "called him Seth; for God," said they, "hath appointed us another seed instead of Abel, whom Cain slew." Henceforth the families of Cain were divided from the rest, and to them was given the name of the "sons of men;" while the obedient and faithful of Seth's line are known as the "sons of God." To the former were granted the wisdom of this world and knowledge of arts, and they built them permanent cities to dwell in, "calling them after their own names;" and they were artificers in brass and iron, and were skilled in the art of music. The other was apparently the weaker family in this world in strength and wisdom, they were the injured, the defrauded, the murdered; but still the *blessed family*. They sojourned in tents, to signify that "here they had no abiding city," but were "as pilgrims journeying to another

Death of Abel.

Birth of Seth.

The two families.

country." To such as these we may suppose were vouchsafed the mysteries of God, but perhaps only to a very few of them. Only Enoch is mentioned with favour in the sacred narrative.

But the tempter was still restless; not content with the larger and the mightier share of wealth and power and cities, he envied even the few which remained of the sons of God. Persecution availed not against them, and he raised up a more treacherous temptation. "It was so, that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose," and became alienated. Thus had minished even the few that remained before God, who had been His people, in the midst of a crooked generation, "and so the wickedness of man became great upon the earth," and "it repented the Lord that He had made man." "And God said, The end of all flesh is before Me, I will destroy man from the face of the earth." The serpent tempter had effectually prevailed against the weakness of men, with his treacherous guile, and in consequence countless multitudes were doomed; the strong, the brave, the fair, the "mighty men which were of old, the men of renown," and beasts and feathered fowls and creeping things, all

The Deluge.

were involved in the common destruction, save the few which were preserved in the ark by water[a].

When the waters of the deluge had subsided, the ark rested upon Mount Ararat, and all living creatures came forth to replenish the earth, in the place of those which had been destroyed; and Noah and his sons and their wives also came forth, and they dwelt in the neighbourhood of Ararat. The sons of Noah, which were saved with him, were "Japhet the elder," and Shem, and Ham[b]; "of these three was the whole earth overspread." Shem is usually mentioned first, for from him descended the Jews, God's peculiar people; and upon him was the blessing which Noah pronounced: "Blessed

Mount Ararat.

The blessing.

[a] The omission of *fish* in the catalogue of creatures destroyed at the deluge, justifies us in believing that they were preserved; and it is doubtless to this, that several traditions respecting the fish, which I shall notice hereafter, owe their origin. This fact, the living fish in the sin-destroying waters of the deluge, is not an unimportant type in the great scheme of man's salvation.

[b] It is supposed Shem and Ham were twins, because Japhet is mentioned as the "ELDER;" there is also a Jewish tradition to this purport. Shem signifies "fair," and Ham "dark," brown, or swarthy; hence the supposition that Shem and Ham were respectively "the fair and dark twins." See Gliddon's Ancient Egypt.

be the Lord God of Shem, and Canaan shall be his servant." Upon Japhet, his father uttered another blessing: "God shall enlarge Japhet, and he shall dwell in the tents of Shem." But Ham is passed over on account of his levity; and upon Canaan his youngest son, there was a curse: "Cursed be Canaan; a servant of servants shall he be." All these predictions we shall see fulfilled, in our progress with this history.

The curse.

The general Dispersion at Noah's Death,

The days of Noah were prolonged to a period amounting to 350 years after the Deluge; and according to the Septuagint chronology, which in this respect is confirmed by *our text*, it appears that he reigned over his sons in Armenia as their Father, Priest, and King, or Patriarch, during the whole of that period; and that consequently the dispersion did not take place till after his death[c].

not from the Tower of Babel.

The general supposition however on the subject is, that mankind dispersed, or rather *were dispersed*, from Shinar, only 60 years after the Deluge. It is founded partly upon the Masorete chronology, and partly upon the words, "The Lord did

Gen. xi. 9.

[c] See Appendix I. on the subject of the chronology of the Deluge and Dispersion.

there (at Babel) confound the language of all the earth, and from thence did the Lord scatter *them* abroad upon the face of the earth." Nothing, it will be said, can be clearer than the meaning of these words; but, strange to say, taken in their apparent sense, these words will involve more *contradiction* than accordance with the Scripture! For instance, if we take them in their apparent sense, we must suppose that ALL mankind assembled on Shinar, were all implicated in Babel, and were all confounded and dispersed thence. But it appears that Shem's lineal descendants at least were not at Babel; the Scripture says, their dwelling "was from Mesha as thou goest unto Sephar, a mount in the east:" and when the narrative returns to this family, after 400 years, they are still *in the same region,* which is called "*the place of their nativity!*" Again, we must suppose that Shem and Japhet and Ham, *in patriarchal times,* followed a leader who was two generations junior to themselves; and even that Noah himself followed his rebellious grandson, Nimrod. These inconsistencies the reader will readily imagine cannot really exist or be sanctioned by the inspired volume.

The Bible narrative of the Dispersion,

History of the Dispersion.

I would submit, is as follows: At the death of Noah, his sons and their sons and grandsons, being three generations of patriarchs or leaders, prepared to depart according to the will of God expressed by Noah in the allotment of the earth. While they yet prepared, there was one, who began to be a mighty one upon the earth, Nimrod, "who was a mighty hunter before the Lord." This man's fame seems to have attracted members of other families to his company; thus swelled in numbers, they departed simultaneously with the other patriarchs, each to his own destination. Soon after this a child was born to *Eber*, the grandson of Shem, he being still in Armenia, and he called his name Peleg, "for the earth *was divided*," or had been divided in his day.

Gen. x. 25.

The sacred narrative then proceeds with genealogies stating the locations of some of the families which had departed, and then continues with a statement of the rebellion of Babel. From another, *the preceding*, chapter we learn that Nimrod and his followers are the persons referred to in this statement. At this time there was only one language in all the earth—"and it came to pass as they," that is, Nimrod's company, "journeyed from the east, they came to Shinar, and dwelt there.

Gen. xi. 2.

And they said, Let us build us a city and a tower, lest we be *scattered abroad.*" Their rebellion was not in building the tower, but in remaining together; their own proposition seems to convict them of being several families disobediently *united* in one. The result of the impiety was the memorable confusion of their one language. The Lord did confound the language of all the earth, that is, the *one language*, not that the confusion extended to men every where, but only *to those implicated* in the rebellion; the one language which *they* had in common with the rest of the people of the world, God confounded; so that they understood not each other's speech, nor did others understand them. The respect which is due to the learned writers, from whom I have ventured to differ in the above paraphrase, renders it necessary to adduce some confirmation of the opinion I have advanced. With regard to the one language, and that the confusion of tongues did *not* extend to all the nations of the earth, it can be shewn, as it will be hereafter, that all the principal primeval nations evidently had the same language originally, *as well as arts;* for after hundreds of years we find many words, which are actually *common to all,* and the languages generally are

One language.

so similar, that philologists are continually tracing similarities and derivations among them. And, secondly, with regard to the dispersion of Babel, that it *referred only to the horde who had subjected themselves to Nimrod,* is evident from the words of Gen. x. 8—10. That Nimrod "*began* to be mighty," but was confounded, and "the beginning of his kingdom was" not only "Babel," but also *Erech,* and Accad, and Calneh, in the land of Shinar; and moreover it appears that *Asshur* of the line of *Shem* had also joined with Nimrod, and at this dispersion, "*he* went forth out of *Shinar, and builded Nineveh,* and Calah, and Resen." Thus the Lord overruled their disobedience; if they attained their object of having a name, it is a branded one to all generations; but they were dispersed in spite of themselves; and no less than seven cities were peopled by them; and besides the men who peopled these, there were others who literally "were scattered abroad upon the face of the earth;" and to meet this we have traditions of all the principal ancient nations of the earth. They all have traditions of a race of giants, which being repulsed from *an attack on heaven,* were scattered to all parts. The Rabbinical tradition states, that when the Jews obtained

Confusion confined to Nimrod's followers.

possession of the promised land, there was a race of giants, "the Anakims," dwelling in the rocks along the eastern and northern parts of their new territory, *who had the heads of horses and asses* and other animals; or, as it has been explained, their voices were confounded, and resembled more the neighing and braying and lowing of brute animals, *than the voice* of man. These the Jews regarded as the descendants of the followers of Nimrod.

When Nimrod departed from Armenia, after the death of Noah, which happened about the year 2802 B.C. Japhet and Ham and their families departed also to their respective destinations. From Scripture we learn that "the isles of the Gentiles" were peopled by the sons of the former; by which it is sup- Japhet.
posed are meant the islands of the north of Europe, ours among them; and accordingly we find among the ancient inhabitants of northern Europe, the names of Japhet, and Magog, and Sweno, among the Scandinavians; and the name of Gomer, the eldest son of Japhet, in his descendants the Gomerai or Cimbri, or Cymry, (the c being pronounced hard like k;) and that of Javan as the reputed progenitor of the Greeks; hence we may say in general terms that all Europe was allotted to Japhet. Ham and his sons journeyed to

Ham.

the south, towards the tract of country now known as Africa. Of this continent the north-east parts are especially noted in Scripture under the names of "Egypt, the land of Ham," and, "Ethiopia, of great renown."

Canaan the cursed son of Ham occupied the lands which were called after his name in Asia. Babylonia and Assyria we have seen were "divided" by Nimrod the son of *Cush* the son of Ham, and Asshur the son of Shem; but there are yet large tracts of country, which I have not enumerated. Persia probably arose by the increase of Shem, but the Hindoos and Scythians and Chinese and the aboriginal Americans have not yet been traced to any definite head. The Hindoos are said to be descended from Aram the son of Shem, and also from Raamah the son of Cush; and the Scythians from *Cush,* who should not be confused with *Kush,* of whom descended "the perverse race of Kush," the *negro* Africans. The Chinese claim *Noah.* Thus, as far as we know, was the earth divided, and peopled by the sons of Noah.

Natural state of man not barbarous.

II. *Civilization.*—Let us in the next place enquire into the state of civilization that existed in the early period of which we are treating; what was the state of our first parents, what of the people generally before

the flood, and of those who dispersed at the death of Noah. The general opinion on this subject is so vague, that some perhaps may think this a trifling and frivolous enquiry. It is a common notion that men in the earliest ages of the world were in a "natural state," by which is meant savage, or at least stupid and ignorant and illiterate, as "the poor untutored Indian." It is, as I have said, but a vague opinion, and more than this, it is unreasonable, and inconsistent with the Scripture narrative.

Is it reasonable to suppose, that our first parents were created in a barbarous state? All the other mighty works of creation were perfect and "very good," and harmonious, and beautiful. Animals and birds and fish and creeping things and all inanimate things are all most inexhaustible sources of wonder and admiration; and is it possible that man only, man, the greatest, noblest work of the Almighty, was imperfect? In what does the chief perfection of man consist? does it consist in the beauty and perfection of his bodily parts? Man, we learn, was created in the image of the *Triune God:* "Let *Us* make man in *Our* image." Was it in respect of outward appearance only? Beyond all doubt, these words refer to his mental state; beyond all doubt,

our first parents were godlike in body as compared with the beasts of the field, but more so in spirit and in mind. They were not in a barbarous state; but in one naturally civilized, and intuitively endowed with knowledge and judgment, with language and the means of communicating their thoughts, and a ready invention to supply things needful for the necessities of their state. They were endowed with a heart attuned to righteousness and praise; they communed with the Deity, they knew the nature of God, and with angels and archangels they worshipped the thrice Holy Being Who made and created and preserved them.

Adam and Eve not barbarous.

And again, after the fall, did they lose their divine intuitive knowledge? They had partaken of the forbidden fruit of the tree of the knowledge of good and evil, and were they less civilized than before? Their act of disobedience had convulsed the world, and had banished the peace and harmony of nature: and new necessities arose with their new cares; but they were not left helpless and destitute. God provided them with necessary food, by teaching them in what manner they might obtain it: He "made unto Adam and unto Eve coats of skins, and clothed them;" and as He was pleased to supply their bodily wants, so

surely He supplied also the wants of their mind; spiritual comfort we may suppose was given in prophecy, and mental and intellectual employment in subjects worthy of their exalted state. Thus we may believe new sciences and new arts were imparted to them to meet the various exigencies of their new condition of trouble and sorrow and contention. The Book of Genesis is only an epitome of history—it does not assert, but it implies a high state of civilization in the days of Adam. We learn from it, that the sons of Adam tilled the ground and tended sheep, and they offered of the first-fruits of their toil and their flocks to God. And some time after we find Cain *builded a city*, and called it after his son. So that agriculture was known, and the art of building, to the second generation *from Adam;* and in a few generations after we are told, they knew the use of metals, and some method of preparing them for use; "they were artificers in *brass and iron;*" they knew the art of tent-making; these all for the body. They had also the art of music to cheer and elevate their mind; Jubal, the sixth from Cain, "was the father of all such as handle the *harp* and *organ.*" And lastly, prior to the deluge, the art of ship building was known, and no one can say how long before! Gen. iv. 17. 22.

The commands of God to Noah were merely of the kind of wood to be used, and the pattern, and the dimensions of the ark; but how many arts are there accessory to that of naval architecture—all these must have been known, *and in a great degree,* for the construction of a vessel of such large dimensions, and for such a freight.

These numerous arts could not have been lost at once: it seems more reasonable to believe that Noah and his sons and their wives initiated their children in them, as they increased in numbers, and that Noah's life was prolonged to a great age to instruct his countless seed in the wisdom and experience of their fathers, in the ages before the flood.

This, we shall find, is by no means an idle hypothesis, for all the principal ancient nations attribute their sciences and arts to the first Patriarch of the post-diluvian world. Let us enquire into this interesting subject in the order proposed; viz. under Architecture, Writing, and Astronomy.

Architecture.

1. *Architecture.*—With regard to the first of these, it appears the primeval nations departed from Armenia with a full knowledge of this art; for we find upon examination, that they all, though they are widely scattered, and seem to have no general intercourse with

each other, they all universally assign their knowledge to the period of Noah, and to the instruction of that Patriarch himself; and in confirmation of this we find, that their structures, especially temples, in all parts of the ancient world, are formed upon one and the same principle, for they correspond most remarkably in general character and arrangement, differing just enough to indicate that they were not copied from one another; but evidently constructed upon a common principle, which was known to all the families of the earth, while they yet dwelt together as one, under one head, namely, the great Priest-King or Patriarch Noah.

So that, clearly, unless we exclude universal traditions as evidence, we may safely believe that the science and art of architecture were known before the Dispersion.

Let us adduce some evidence to establish our position, beginning first with the sacred narrative in the Pentateuch. The Mosaic history of the period of which we are treating, relates the departure of only one of the tribes of the Dispersion, namely, of that under Nimrod; but see with what knowledge of arts they separated from the rest. One of their first propositions and acts, probably only a few years after the universal sepa-

ration, was to "make *brick* and bake them thoroughly" *for stone*, and for mortar they had slime; Josephus says bitumen, which is found as slime "in the land of Shinar," and used for the purposes of cement. And they said, "Let us build us *a city* and tower, whose top shall reach *unto heaven*;" that is, probably, beyond the clouds; or a figurative expression of the narrator to express the greatness and the nature of the undertaking. But the Lord confounded their language, and they were scattered and built six other cities *at least*, of the last of which, namely Resen, between Nineveh and Calah, it is written, "the same is a great city."

Josephus, lib. i. c. 4.

The first Babylonians and Assyrians.

Here the sacred historian leaves us; he has not said, that the work at Babel, the city and the tower, were *destroyed;* it was for a time abandoned, but still Babel is enumerated as one of the cities of the followers of Nimrod; we must suppose therefore that it was built, and that the tower was completed, though not to the full extent of the proposed design. The earliest profane history we have of Babylon is that of the Greek historian, Herodotus; he visited this vast city about the year 450, B. C. It was in his time a large city, but the temple attracted his attention; from him and Diodorus and Strabo we gather, that the temple of

Horne's Introd. vol. i. 197.

Belus, or the sun, was *built of bricks*, that it was pyramidical in form, rising eight stories in height, each story being smaller than that below it; that it was situated beside the river Euphrates, with its sides facing the four cardinal points; and that in extent it was one furlong in length and in breadth, and one furlong in height; and on the summit there was an image of precious metal forty feet high. There is reason to believe this structure is the same which the followers of Nimrod began to build. The ruins of it, which consist of *bricks and bitumen*, are called "Birs Nimrod," that is, the "Tower of Nimrod," to this distant day—they are distinguished now as the highest heaps which constitute fallen Babylon*.

The knowledge and experience of the followers of Nimrod, thus attested, is not the only evidence which we possess of the great antiquity of architecture: for it appears, that while they were employed in building their tower and subsequent cities, the followers of Mizraim in Egypt were engaged in the same manner, guided by the same principles; and evidently they used, for the most part, the same materials for their structures. The

The Egyptians.

* See Keith's Evidence of Prophecy, art. *Babylon*, and references.

ancient Chronicles of the Egyptians assign the foundation of their nation to Mizraim the son of Ham, at a period nearly corresponding with the Septuagint date of the Dispersion: that is, about the year 2800 B.C. He it is, under the title of *Menes*[p], a well-known name in ancient history, who led the Egyptians to their destination, and gave them institutions and laws, and founded two cities, Thebes and Memphis, in upper and lower Egypt respectively. The former it is said is the older, and that its name signifies "ark;" and that probably it was so called because it was the first refuge of the tribe which came hither at the general Dispersion. Of Memphis it is recorded, that in order to obtain an eligible site for it, Menes turned the Nile from its original channel into its present course; and lest the annual rising of the waters should inundate his city, he raised its foundations upon a vast pile, above the level of the floods. He built also, in a conspicuous part, the temple of Ptha, or God, from which Memphis is also called by the name of Pthaei, "the abode of the Deity[q]." After an active

[p] I have supposed Menes is a title, because the first patriarch of India, and the first lawgiver and judge of Greece, have similar names, namely, Menu, and Minos.

[q] It is also styled, the "Land of the Pyramids."

and prosperous reign of sixty-two years, Mizraim died, and was succeeded by his son Athothis, who is famous for having built the magnificent *palace near the temple of Ptha.* His son Kenkenes doubtless was not behind his predecessors in the construction of public buildings; but having enjoyed only a short reign, it fell to his son and successor Venephis to complete the first pyramid on record. It is that which stands near the town of Cochome. Thus we see within a hundred years of the Dispersion, the Egyptians were sufficiently skilled in architecture to construct these great works: some of which *remain to this day* to attest their skill!

The next pyramid in chronological order, which has been traced to its real founder, is that at Ghizeh, near Memphis. It is the monument, and was the tomb, of Shoofoo, or Cheops, as Herodotus has it. This was erected probably about the year 2500 B. C. certainly before the year 2272 B.C. for in this year it is ascertained that the sixteenth dynasty came into power, and Shoofo is the second king of the fourth dynasty.

"The greater pyramids of the Nile," it is said, "were erected to rival each other, the last being in some respects superior to those which preceded it;" and from the data upon

which this assertion is grounded it is argued, that the mighty pyramid in question must have been erected *last but one,* and therefore that most of the pyramids of Egypt are more ancient than that ancient one of Shoofoo at Ghizeh. Another writer ventures upon the assertion, that pyramids were out of fashion in Egypt before the accession of the sixteenth dynasty in 2272 B.C.

Such then is the evidence of architecture in Egypt only a few centuries after the Dispersion. *The Egyptians brought with them their knowledge; and the followers of Nimrod theirs, from Armenia.*

It has been argued against the antiquity here claimed for architecture, that the " Birs Nimrod," among the ruins of Babylon, is not any portion of the original tower of Babel, *because it is so well constructed.* And the same argument is brought to bear upon the temple of Ptha in Memphis; it is said, the portions which bear the name of Menes are constructed as skilfully as the pyramid of Cheops, and therefore that it properly belongs to the age of the latter sovereign. But there is an interesting argument for the antiquity of architecture hidden in these assertions. Supposing the temple of Ptha to be genuine, or, at any rate, the portions which are in-

scribed with the name of Menes, which, be it remembered, cannot be *denied upon any certain grounds;* if those portions are constructed as skilfully as the pyramid of Cheops or Shoofoo, it is obvious that the Egyptians arrived in Egypt with a degree of knowledge and experience in masonry so perfect, as to *need no amendment,* and such as experienced none at least to the time of Shoofoo. And this hypothesis, however ungrounded it may appear standing by itself, is neither more or less than can be applied to the civilization of men at the Dispersion, in all the three classes under which we are considering the subject. It will appear hereafter, that not only architecture, but the art of writing, was known *so well* as to need no improvement, and the same of astronomy.

The Hindoos claim an antiquity which remarkably corresponds with the claims of Egypt and the Septuagint chronology of the Dispersion. Their first Patriarch was *Menu,* Vaivaswata, the sun-born, or the son of the sun, (*a title of Noah.*) He is "one of the eight persons who escaped the universal deluge, in which the rest of mankind perished;" to him is attributed besides their laws, the arts of civilization and architecture. The Hindoos.

The Chinese date the origin of their The Chinese.

empire from Fohi, who is admitted to be the same as Noah. To him they attribute their knowledge of almost every art which they possess, including architecture. They profess that they have made no new inventions, nor altered old customs; but disdaining to do either, they have religiously preserved what they received from their "divine Emperor."

Scandinavians and Americans.

The ancient Scandinavians and aboriginal Americans also traditionally attribute the knowledge of their ancestors to persons who came *over the sea* in a ship, being only a few persons who were preserved from a general deluge[r].

Now it is a remarkable fact, that among *all* these various and scattered primeval nations of the world, whose traditions written and oral, chronologically and otherwise, point to the same period for the origin of architecture among other arts of civilization, there have been found remains which bear a most remarkable similarity, and which moreover agreeing among themselves, differ in many respects from structures of modern date.

In Babylon, in Egypt, in India, in China, and Central America, the temples were con-

[r] These legends we shall have occasion to enter upon more fully hereafter.

structed upon a similar principle. They are built generally of bricks, though sometimes of stone. They are pyramidical, or conical; they face the cardinal points, and are situated beside water—either a river, or the sea; or, when neither of these is near, there is invariably a sacred tank—and all these for symbolic purpose, to express a meaning.

Prim. arch. an intellectual art.

So that it appears, the primeval nations did not merely understand the mechanical part of architecture, but they practised it as an intellectual art, expressive of religious meaning. This interesting fact will appear more fully under the enquiry into the religion of those early times.

Magnitude.

And lastly, before we pass to the art of writing, let me refer to one distinctive feature of primeval architecture, which distinguishes it from that of modern days, it is *magnitude*. It enters not into the imagination of modern minds to conceive, and far surpasses their daring to carry out, such stupendous designs as were common in other days, among other men, who have long passed away from the scene. Their vast temples and cities and walls are not measured by feet and yards, but by furlongs and miles.

The Tower of Babel was a furlong in height, and half a mile in circumference.

The great pyramid in Egypt is not far below these dimensions. The walls of Babylon, when Herodotus saw them, were 300 feet high and 75 thick, and 40 or 50 miles in extent. The walls of Nineveh were 100 feet high and 60 miles in circumference, guarded by 1500 pyramidic towers 200 feet in height. The city of Memphis with its vast foundations and walls and dykes was equally stupendous; so also the artificial lake of Mœris, which was 400 miles in circumference, and unfathomable in depth. Some of the Deovellies or Temples in India are 400 and 500 feet high; and one, that at Chillambrum, is four miles in circumference, consisting of seven very lofty walls, and twenty-eight *pyramidical gateways.*

The Chinese Pagodas are likewise wonderful in construction, and some of them are nearly a furlong in height, situated upon abrupt lofty promontories, and eminences overhanging water.

The Teocalli in America are also remarkable for their amazing dimensions; the pyramid at Cholula, constructed of sun-dried bricks, is one mile and a half in circumference; and the vast ruins of deserted cities, in extent and solidity, are very wonders even to our enlightened age*. And even yet a mystery

* To these we may add the astonishing cavern temples

of human labour remains untold; many of the structures I have referred to are constructed of gigantic blocks of stone, varying from 60 to 300 tons in weight. In Egypt single stones of this most enormous weight have been traced to quarries 500 and 600 miles from the pyramids into which they are built. And then when conveyed thus far, how, it may be asked, how were they raised to the height, in which they are found at this distant day, after a lapse of more than 4000 years, fitly deposited and polished[1]! Our

which are found in Egypt, India, and America, excavated with incredible labour in the hard living rock; and piercing far in the bowels of the earth. The public works in China retained the same remarkable character to a late period; witness the great wall instance, which is said to have been built in the second century before our era. It is 1500 miles in length, and passes in a direct line as the northern boundary of China; it is carried over ridges of the highest hills, one of these being 5000 feet above the level of the sea; and it descends into deep valleys, and crosses rivers upon lofty arches. The bridges in the interior of China are said to consist, in many cases, of one arch 600 feet in length, and upwards of 750 in height.

[1] The question how were they conveyed, may be answered literally by pointing to the paintings and sculptures of Egypt as illustrated in Wilkinson's Manners and Customs of Egyptians, vol. iii. p. 329. They were placed on sledges, and drawn by oxen, or if *very* large by *men*,

progenitors, the Scandinavians and Cymry, were not much behind the other races, in this respect. Their temples consisted of gigantic stones set on end, in circles on hills and mountains; and their Cromlechs were composed of even larger stones, three usually being fixed into the ground, and the fourth laid upon them in the "form of a table," pointing, and the surface bowing a little, towards the east.

These examples of magnitude, without fixing the date of the structures in which they are found, still convey a notion of the *character of primeval architecture*, and convey also some notion of the character of civilization, and the daring and indomitable courage and perseverance of those primeval men. It must be admitted this is a characteristic of ancient as distinct from modern structures. But whence the universality? Whence the particular construction and form? The particular aspect and position of the temples? It is impossible to account for these, if we deny civilization to the days *of Noah*. And admitting the knowledge of architecture to that patriarch, we are taken

who pulled to the tune of a flute or other musical instrument. But yet the question remains in *a deeper sense*, how did they do this?

back into the antediluvian world, and we are enabled the better to realize the words of the Mosaic narrative as to the city which Cain built, and the cities, and the *permanent houses*, of the children of men, as distinguished from the temporary tents of the sons of God.

2. *Writing.*—We come next to the art of writing. This is a subject which, like the general subject of civilization, is much overlaid with sceptical theories. The general supposition is, that man emerging from a barbarous state "devised hieroglyphics," or symbols to express ideas, and at length, after many centuries, arrived at a simple alphabetic mode of writing. This theory has held its ground for a long period; and so deeply has it been rooted, that all evidence in ancient history and oral tradition, to the contrary, has been treated as fabulous. But a new era has begun; now that Egyptian hieroglyphics are interpreted, it is discovered, that that complicated and intentionally mystic method of writing is actually grounded upon an alphabet; that the multitudinous host of *phonetic characters* are merely so many various ways of representing the sounds of the *letters of a radical alphabet.* We must, however, leave this enticing subject for the present, and

Writing.

proceed with the antiquity of writing, without reference to the manner, whether symbolic or alphabetic. In the body of the work, we shall have occasion to return to it more minutely in tracing the origin of the Cross, which we shall find among all the ancient nations. It appears that all primeval people had the same radical letters, and, strange to say, the cross is the first letter and the last.

We have shewn the antiquity of architecture, by tracing its appearance simultaneously in various parts of the ancient world; by the same process we arrive at the antiquity of writing; and venture upon the assertion, that it was known to Noah, and in his time generally, and even before his time. The great primeval nations, whose histories and traditions may be traced to the days of the first Patriarch after the flood, appear upon the theatre of the world with systems of writing so perfect, as to need no fundamental change, *and no progressive improvement* can be traced in them.

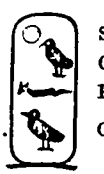
Egypt. In Egypt, for instance, the system and the characters in which the name of Menes, the founder of Memphis, B.C. 2800, is written, are the same as those in which the name of Shoophoo (B.C. 2500) is found, and that of *Cleopatra,* B.C. 30. As an illustration of

this remarkable fact, and to shew how certain signs were assumed for alphabetical sounds, from the earliest period of Egyptian history, and how they continued the same for 2800 years, I will here give the names of Menes, Memphis, Shoofoo, and Cleopatra in hieroglyphics.

MENES.

MENOPHRE.

The abode of Good. Civilized land of the Pyramids.



SHOOPHOO.

CLEOPATRA.

Thus the Egyptians appear to have come to their allotted destination from Armenia perfectly masters of the system for which they are famous, and will be to the end of time.

Of the Hindoos it is asserted, that the antiquity of their sacred writing is unfathom- India.

able. It is traced in astronomical calculations and inscriptions to the earliest times to which a *historian may go;* and no material change can be detected between the oldest and the comparatively modern inscriptions.

China. The Chinese are said by Dr. Marshman and other philologists to have at this time the same system of writing which it can be proved was in use 3000 years ago; and this limitation *in time*, it should be added, is not imposed on account of any internal evidence in the writing, or in the history and traditions of the country, but to allow time for the Chinese to emerge from barbarism to civilization, and all within the limits of the Masoretic chronology.

America. And again, among the ruins in Central America, a great mass of inscriptions have been found on the temples and idols and fallen altars, both in sculpture and painting, of which the colours are as bright and fresh as those in Egypt. There is no progression or advancement in the art to be traced, though some of the inscriptions are decayed with hoary antiquity, while others are sharper and evidently of later date[n].

[n] Some of my readers may be unwilling to admit the Aboriginal Americans to the same class as the Egyptians, Chinese, and Hindoos. But there seems little doubt but

We cannot easily account for the fact attested in these four examples, if we do not suppose that each nation departed from Armenia with its own system fully agreed upon and adopted. Of these, that of the Hindoos only, the ancient Sanscrit or "devanagari," is purely alphabetic; the Egyptian one step removed from it, being phonetic or alphabetic in sound. The Chinese is said to be symbolic *and syllabic*, the characters standing *for words* and syllables[x]. And the American are not yet known. But though for purposes of nationality and distinction various people adopted various manners of writing with mystic signs, yet, I trust, I shall be able to shew hereafter, that each and all had an alphabet consisting of about sixteen radical letters, which are in use at this day among most nations, and to be traced definitely among others, and that these were known prior to the Dispersion.

The primeval people of the earth then had the knowledge of writing; the ancient Greek

that in point of antiquity, and civilization, *in every respect*, these mysterious people of the western hemisphere were not behind the oldest and wisest nations in the world.

[x] The Egyptians have also a symbolic method of writing sentences like the Chinese; and it is yet to be proved, that the latter have not a phonetic method.

word γράφειν expresses the comprehensive nature of primeval art; it included engraving, printing or stamping, painting, and writing in our limited sense of the word. "O that my words were written," said the holy Job, six or seven centuries before the time of Moses, "O that they were printed, that they were graven with an iron pen and lead in the rock for ever!" Such was primeval writing; while architecture betokened stability and magnitude, writing strove for perpetuity, graven through countless ages upon the rock for ever.

Shall we then deny this art to the Patriarch Noah? shall we deny it to the years before the flood? Is it presumptuous to suppose that Adam, who was created perfect in the Image of the Triune God, was ignorant of an art so necessary to a civilized state?

Davies in his Celtic Researches, with all innocence of any rationalistic intentions, traces internal evidence in the early chapters of Genesis, that they were written together with the genealogies by some persons mentioned in them, before the flood[r]. His arguments are ingenious and interesting and harmless, for they cannot for a moment vitiate the genuine-

[r] See Horne's Introd. vol. i. p. 60. for the names of other eminent writers who maintain the same opinion.

ness or authenticity or the inspiration of that portion of the holy Bible. They merely lead us to the question, whence did Moses derive his historical information? whence the minute genealogies? whence the precise dates connected with the account of the deluge? If he compiled them from old existing records, it detracts nothing from the value and sacredness of his narrative, any more than the genealogies in the New Testament from the inspiration of the holy Gospels.

With the exception of the narrative of the creation, there is nothing in that book that man might not have written; and Moses no where declares that he derived it from any other source. It is a question of the degree and manner of inspiration; if the reader will look at the early chapters of Genesis and compare them with the later books of the Pentateuch, he will perceive a great and manifest difference between them. In the former portion the narrative is evidently broken, and several subjects are repeated under different terms. This is not the character of an original composition, nor does it correspond with that of the books which we all believe the Lawgiver himself composed; the repetition has rather the character of compilation. For instance, in

Repetitions in Genesis.

chap. i. to verse 4 of chap. ii. we have the history of the creation and institution of the sabbath. Then follows another history of the *creation,* and the garden of Eden, and the temptation and fall, with this exordium which intimates it a distinct composition: "These are the generations of the heavens and the earth." This book concludes with chap. iii. and it is remarkable, that the Divine Being is styled differently in these two books. In the former, the word translated "God" is Elohim; in the latter, excepting in the conversation of Eve with the serpent, it is Jehovah Elohim. Chap. iv. contains the history of Cain and Abel, and the descendants of the former, and the sacred name in it is *Jehovah* only, with one exception, and that again in a speech of Eve, which is the same as in the first book.

The three differing terms are evidently used in the same sense, and precisely the same operations are implied in them; the use of them therefore is a peculiarity, which could scarcely happen in the original and entire composition of one age and one man. And further, chap. v. begins with an appropriate title, which indicates a distinct and independent composition; "This is the Book of the generation of Adam." Here

again the history of the creation of man is briefly recited, as an introduction to the separate book which is complete in itself; for it begins with the Creation, and concludes with the birth of the sons of Noah. May not these be regarded as transcripts from other and authentic records? We have afterwards, "These are the generations of Noah." "These are the generations of the sons of Noah."

Narrative of Deluge originally written by Noah.

And again, there is internal evidence in the history of the deluge, which seems to mark it as the work of the patriarch Noah himself. How could so many precise dates be remembered, the year, the month, the day of the month? And, *note*, Moses records the phenomena of the deluge, not as a simple fact, but as it was seen and observed by *Noah*. He does not tell us upon what day the mountains emerged from the waters, but upon what day the "tops of the mountains" were seen by the patriarch. We are informed indeed, that in the 601st year, and on the first day of the month, "the waters were dried up from off the earth:" but how was this known? It is recorded, that "on that day Noah removed the covering of the ark, and looked, and behold the face of the ground was dry." We may then, I think, fairly believe, that the Mosaic narrative of the deluge was derived

from records made by the patriarch Noah himself, as a diary of the important events that occurred, while he was in the ark and after he came forth; and that the genealogies in the early chapters of Genesis were transcribed from yet more ancient memorials, as also the several narratives of the creation, and that of the fall, and death of Abel, the banishment of Cain, and the other events of early time, all which were probably recorded first by Adam and his sons, in the first, second, or third generation.

Under the head of writing, we may be permitted briefly to notice a few other arts which being common to all primeval nations, it is not unfair to infer, were known at and before the general Dispersion of mankind from the plains of Armenia.

Paper. The art of making paper, for example, from a vegetable substance, which was common to Egypt, China, India, and America. Each nation employed some plant indigenous to their own country, possessing the necessary qualities: as papyrus in Egypt, a kind of rush, and palm-leaves in India, cotton and rice in China, the agave in America. They had also the manufacture of cloth from wool and flax and other fibrous vegetables; and also, it

would appear, of silk, all which were used not only for drapery, but for the purposes of writing, together with cured skins of animals, corresponding to our parchment.

They knew likewise the art of mixing colours: for among all the primeval nations we find ornamental and other paintings, which, in respect of colours, far surpass ours in brightness and extreme durability. Colours.

Also the art of working metals, by which they made minute articles[1] of jewellery in soft metals, as well as the hard implements that were used for hewing the rocks and huge monoliths, and for their sculptures and everlasting inscriptions. Metallurgy.

Space will not permit me to dwell more fully at present on these interesting subjects, which are worthy of a wider and more comprehensive notice. Having then disposed of architecture and writing, we pass next to

3. *Astronomy.*—This science it will readily be believed was known in earliest time, at least after the deluge, if there be any in- Astronomy.

[1] Dr. Abbot, who is resident at Cairo, is said to have in his possession the official signet ring of Shoophoo, the builder of the great pyramid of Ghizeh, who flourished about 4300 years ago; also a papyrus MS. of the same reign has been discovered lately, and is now on its way to Europe.

superable objection to supposing a greater antiquity*. Strabo, in his short history of Babylon, records, "that Alexander the Great, in the year 336 B. C. found records of observations, extending back 1903 years." This important, and by no means incredible, assertion, carries us back to about the time of the patriarch Job, who dwelt in Arabia, and undoubtedly was not ignorant of this science himself. Thus sublimely he acknowledges the power and justice of God: "Which moveth the mountains, and they know not: which overturneth them in His anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and he riseth not: and sealeth up the stars. Which spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, *and the chambers of the south.* Which doeth great things, past finding out: yea, and wonders without number. Lo! He goeth by me, and I see Him not: He passeth on also, but I perceive Him not." Such was the holy man's knowledge of the stars; and the connection in which we find his allusions

* Josephus asserts, Seth's family were skilled in the wisdom of the heavenly bodies, and their order and motions.

to them evidently implies that he must have known enough of astronomy to enable him to appreciate the wonders of this creation, and thus to apply them to the praise of the great Creator, of Whom he had such lofty notions. The same Being Who made the stars, commandeth the sun, and removeth mountains, and shaketh the earth; but, lo, He is invisible. He worketh wonders, and is ever present, but He is not to be seen. Again, Job refers, in another chapter, to the "crooked serpent" in the heavens, shewing how this also declares the power of God; and, it should be marked, he mentions the names merely in passing, as if they were well known, and needed no explanation. This implies, that the science which contained these names was known to those who heard him, or, at least, to the wise men of the world in his time. And indeed that this science was known prior to the Dispersion, may be derived from the historical fact, that it is universally found among the primeval nations; and they all with one accord attribute their knowledge to the diluvian era. Nor does this rest merely upon oral tradition; there are actually astronomical calculations with calendars formed upon them in existence—and eminent astronomers of England and France have fully admitted

them to be genuine and true—which carry back the antiquity of this science to within a few years of the Deluge, according to the chronology of the Septuagint. The epoch of the Trevalore tables of India, for instance, coincides with the year 3102 B.C. Bailly, a French astronomer, asserts, the Chinese calculations confirm their tradition, that they derived their knowledge from Fohi, at a period corresponding to 3000 years before Christ; and Professor Renwick, by his reduction of Egyptian astronomical calculations, as given by Herodotus, traces them back to the year 2890 B.C. and suggests this period as the date of the accession of *Menes*[b].

And lastly, we should not forget the important evidence to this point already adduced for another purpose, that the temples of primeval people invariably faced the astronomical cardinal points; to which it may be added, that their Priests were astronomers, and that many of their festivals and other religious observances, were celebrated in honour of the heavenly bodies, and were regulated by their motions.

The historical facts we have reviewed are,

[b] For further arguments on the subject, the reader is referred to article *Astronomy* in the Edinb. Encyc.

I trust, sufficient to establish the much neglected truth, *that men were civilized at the Dispersion;* and to substantiate the opinion already advanced, that the "*natural* and primitive state of man" was far from the simple, illiterate, and even barbarous condition, which is so generally understood by those words. Because our histories trace the rise of the civilization, which now happily prevails, from a period of barbarism, we are too apt to suppose that mankind prior to that time were ever barbarians more or less. Such is the too general opinion; it prevails to a great degree, and has tended in a great measure to overthrow and confuse whole systems of chronology and history; and withal so rooted is the impression, that we overlook a great deal of testimony which evidently points to the contrary opinion. How undeniably high is the state of civilization indicated by the literature of ancient Greece. The writings of Homer and Hesiod, of Sophocles and Æschylus; the philosophy of Pythagoras, Socrates, and Plato; the science of Aristotle; the sculpture of Phidias and Praxiteles, and the painting of Apelles; all these attest how great was the sum of human attainments in very early time. This attestation no one will venture to gainsay;

but we lose its bearing in the general theory of primeval civilization, by limiting it too strictly to the times and persons and places of Grecian history; as if Greece stood alone, singularly civilized among cotemporaneous nations. But this is not a true view of the question in point; the civilization of Greece was but a part, and *a small part*, of the civilization of the primeval world. The literature and science and arts of Egypt stand upon a level with those of Greece; while those of the lofty and enlightened Brahmins seem to have surpassed both. Again, the literature of China, its dramatic and epic poetry, its refinements of philosophy; what are we to infer from these? not to mention the many other instances which might be adduced from other parts of the primeval world. We must infer, that a high state of civilization once prevailed simultaneously in various parts of the world among a separated people, who seem to have derived the first principles of all their advancement from the time of Noah.

With respect then to the theory in question, it seems not unreasonable to state, that our first parents were intuitively endowed with the first principles of civilization, that they were capable of language, and also of the

less miraculous means of communicating that language; that they attained a knowledge of sciences and arts which they imparted to their progeny; that in the time of Noah this knowledge rose to great perfection, and at his death was dispersed by the nations to all parts of the world, but with this drawback, *the tendency to deterioration*, which is one of the consequences of the fallen state. Those nations which cultivated their knowledge advanced to a yet higher state of attainments; but those, on the other hand, which neglected the necessary culture of the mind, degenerated eventually into barbarism. Sooner or later however this seems to have been the fate of all the primeval nations. The tendency to the downward course was so strong and enduring, and man's powers, in his waywardness so feeble, and so unpersevering, that, humanly speaking, it was impossible for him to maintain his pristine position.

So that, though man had been in an enlightened state, the world comparatively sate in darkness when the predicted Messiah arrived. It was midnight when the silent earth awaked with heavenly music, and bright angels proclaimed the Advent of the *Sun* of Righteousness with healing on His wings; . . . . . .

Religion. III. We come next to enquire what was the state of religion, as to its character and origin, in the time of Noah? The same process which assisted us to obtain a knowledge of the civilization of this early period, is available also for our present purpose. But it will be tedious, and more than our limited space will here permit, to trace step by step the comparison of religious systems of all the primeval nations; the examination is open to all and within the reach of all: suffice it therefore that we give merely the result of our investigation, and proceed with simple statements.

Similarities such as we have traced between the great nations of antiquity already adduced hold even more firmly as to their religious systems. In the arts of civilization, perhaps for national distinction, they went as far from each other as their common principles would permit. In their religious systems we find the same tendency; but there was less room for distinction, similarities therefore are palpable, and it is easy to trace how all systems in various countries are grounded upon *one principle.*

The world idolatrous. One of the first truths our investigation elicits is the fact, that the generality of people were idolaters even in the time of Noah, even while the ark rested visibly upon

the mountain above them. As it had been before the flood, so it was after, and Noah's preaching and the ark were alike unheeded. Nevertheless, we must not suppose that there were not some at least who continued faithful. They were few, perhaps the "few of the many," which in all ages of the world since the fall have remained. But the generality of the people were idolaters, and this we learn from the remarkable similarity which prevails in the idolatrous systems of the primeval people. But though they were idolaters, it appears they were yet endowed with a knowledge of the True God. It appears they knew, and practically believed, in the doctrine of the Trinity in Unity, and in the omnipresence of the Deity; and so deeply were these essential truths of the Divine nature, impressed on their minds, that they beheld the number 3 in all the works of creation, and imparted it to all their systems, whether of religion, philosophy, science, or art.

Not without exceptions.

Idolatry was grounded in Truth.

As we progress we shall see how they associated this mystic number with the ideas of *unity* and *infinity*. Their idols were arranged in one great system, with one presiding object at the head, divided in three distinct classes typical of the Unity and the

three Attributes of the Deity; their temples also manifested the same knowledge, in design and purport. They were either one structure divided into three portions, or in three distinct forms, dedicated respectively to the three classes which represented the Trinity. These, which should be historic truths, are elicited, not from one system of one people, but from the systems of all the eminent nations of primeval time with whom we are acquainted; namely, the Egyptians, Hindoos, Persians, Chinese, Scandinavians, and Celts, and even *the Greeks*. The religious systems of all these are founded upon the same truths; and compiled upon one and the same principle, that of symbolism. The religion of the primeval heathens, as well as that of the Jews, was essentially symbolic. In fact, idolatry seems to have originated in symbols, that is, the worship of symbols instead of the Great Being symbolized.

The first of the three classes of idols typified the Ruler and Father of the universe; the second, His Son the Creator; and the third, the brooding Spirit of God: these represented respectively three great principles in nature, namely, the begetting, the producing, and the pervading principle, under which the great mechanism of the

universe is set and maintained in activity and motion. This form of the Trinity evidently indicates what primeval men knew of the nature of God, and of the distinct Agencies of the Three Persons of the One Godhead at the creation of the world. Upon this true foundation stand the erroneous superstructures of ancient heathenism[c].

The first objects by which men seem to have symbolized these mysterious truths, were the celestial bodies; namely, the sun, moon, and stars.

Triad of celestial bodies.

The sun seems naturally a type of the Deity, and as such it is so significant and obvious, that we cannot wonder at the adoption of it as an idol; nor wonder that when men first fell to worship the symbol instead of the Being symbolized, they especially marked the sun as an object of adoration. Many of our own writers and poets of the last century, who had, or at least expressed, vague and general notions of the Deity, in some of their pious and religious effusions allude to

The sun.

[c] There is another form of the Trinity in mythology, that I would term the Trinity of prophetic revelation; in which the first Person is the Father; the second, an Incarnate Son, the Deliverer of men; and the third, the Spirit, under whose agency all things are reproduced and regenerated—but of this hereafter.

the sun in terms which truly ought rather by Christians to have been applied and addressed to the great God Himself. The hymn of the poet Thomson to the sun, for instance, is one which perhaps in no respect differs from the sentiments of primeval men who were symbolically disposed; poets or priest-bards even of that distant day might have addressed, and doubtless did address, their Hymns to "the powerful King of Day. "Efflux divine!" "The soul of surrounding worlds!" They too believed the sun to be "the Informer of the planetary train,"

> Without whose *quickening* glance their cumbrous orbs
> Were brute unlovely mass, inert and dead,
> And not, as now, the green abodes of life!

And in earnest adoration they too expressed their gratitude in terms like these:

> How many forms of being wait on Thee,
> Inhaling Spirit! from the unfettered mind
> *By Thee sublimed!*— . . . . .
> Parent of seasons . . . . Thou delegated Source
> Of light, and life, AND GRACE, *and joy below!*

Such we may believe were the sentiments of the "poor heathen" in the first days of idolatry.

1. The sun was regarded as the type or symbol of the first Person, the Ruler and Father of

the universe: for it seemed to govern the movements of the heavenly bodies, and was, as the poet expresses it, the "Parent of seasons" on the earth. The year in its revolution seemed to wait upon him, and the day tarried till he arose. In short, all outward things, animate and inanimate, seemed to be centered in the sun, and to derive the bountiful warmth which was as life from him. In all these the sun was clearly the type of the Father of the universe.

2. Again, the observing thoughtful men of those times, they looked abroad upon the earth, and beheld the effects of creative power in the created things of nature; they were not unconscious of the influence of the moon upon the increase of objects in nature, and accordingly they adopted the moon as the emblem of the Creator, by whom the world was *created;* this represented the second principle, namely, the fertile Producer of all things. The moon.

3. The third Person, whose attribute was preserving care and watchfulness, they saw symbolized in the silent stars. For they knew they were ever looking, as it were, upon them out of heaven, ever constant, though for a time the brighter splendour of the sun obscured them, or clouds hid Stars.

them from human eyes; but men were conscious of their unfailing presence in their place, as they were also of the Presence every where of the Deity. Subsequently the stars came to be regarded as wakeful spirits; watching and conscious of the events upon the earth; hence arose in very early times the science of astrology, and men consulted the stars for their destiny, supposing they possessed the divine attribute of prescience also.

Prior to the Dispersion, it would appear there were also terrestrial objects which typified the same truths as the celestial luminaries we have just reviewed.

Terrestrial Triad.

The Bull among animals seems to have been chosen for his vigour and lordly appearance, as the emblem of the Ruler and Father; and the Cow to represent benevolent fertility and increase; while Fire was regarded as the material symbol of the Deity which pervaded the universe, imparting life and animation.

These symbolic idols we may venture to believe were objects of worship before the general Dispersion, for they are found subsequently among all the great nations of antiquity as the common ground-work of their respective pantheons; objects of local

interest being selected in each country to represent them.

It may be interesting, perhaps, to illustrate how in this manner the heathen multiplied to themselves their idols, and how they grafted subsequent systems upon the fundamental objects we have enumerated.

To begin with the Egyptians. They devised a triad, commemorative of the Deluge, consisting of Osiris sitting in a boat with a fish near him. This is a trine symbol which is common in that country, and peculiar to it, from which we may infer, that it was devised after the Dispersion. Osiris is the Father and Ruler of men, whether we regard him as Adam, or Noah, or both; but he is styled "the sun[d]." The boat is the ark from which all things living proceeded to replenish the earth; it is often, if not always, represented as a *crescent*, or moon, the emblem of fecundity. The third figure, the fish, is probably selected, because it pervaded the depths of the deluge, as the stars pervade the infinity of space above. This was the Egyptian triad. The Hindoos devised one similar to it: their deity Bhood, who is known to be a personification of Noah, is especially *their*

[d] "Eusebius says, the Egyptians represent *the sun* by a man sitting in a boat on a crocodile or other fish."

"*sun.*" Isa, their great goddess of fertility, (always represented with a sacred chest in her lap, called *Arga*, ship, or receptacle,) she was the human emblem of the *Moon*, and was often painted (like the corresponding Egyptian goddess Isis) sitting or standing in a crescent.

The Scandinavian Woden, who is the Noah of the North, is also styled the sun; and Freya, their bountiful goddess, who has a sacred chest, is the emblem of the moon. Similarly the Druidic Aed Mawr and Ked, are respectively the Solar and Lunar deities, as also Jupiter of the Greeks, and the chaste Diana. These all are evidently grafted upon a common and universal system, such as we have stated[e]. Upon the same principle,

[e] As a general rule among the early nations, the Sovereign, who was King and Priest, (a remnant of the Patriarchal dispensation under which they severally dispersed,) was regarded as the human type of the Divine Ruling Power; he was accordingly styled the ruler and father of his people, and often "*the sun*," as in eastern countries, *to this day*. The Egyptian monarch was styled Pharaoh or Phra, and Raa, the Hebrew and Coptic for sun. The ruler of the Hindoos was *Rajn*, which seems a kindred word to the Coptic and Hebrew; as also the Rex of the Italians, and the European Rych, Righ, Roi, Re, all being royal titles, which may not unfairly be supposed to have their derivation in some common primeval word signifying *sun*. It may be, how-

Osiris, Bhood, Woden, Aed, and Jupiter, are worshipped in connection *with the sacred Bull;* and the goddesses with the fertile Cow; but these animals were rather represented by other brute creatures. All male animals, for example, those especially which possess dominion in their sphere, were classed under the Bull; as the lion, eagle, ram, &c. in Egypt; the lion, horse, and elephant in India; the horse in Scandinavia, and among the Celts, and among the Greeks. And all female animals, especially those which were most prolific, were classed under the Cow; the cat in Egypt, the rabbit in India, the sow in Scandinavia, and the mare in Britain; while Fire seems to have remained common to all nations, and unrepresented, being in itself so expressive of its meaning.

We have hitherto referred to idols which typified the Trine nature of the Deity. There was yet one other figure which the heathen adored even more than these, namely, the serpent. All the idolatrous nations of the world, in all parts and in all climates, seem

The serpent.

ever, that this universal word primarily signifies king; and secondarily, sun; both being chosen types of the Great King and Ruler of the world; as Bel and Belus, "lord governor," signify Nimrod, the first king of Babylon, and the sun also.

to have worshipped this reptile as the *One God,* "the intrinsic spirit of divinity." The awful profaneness of this selection is exceeded only by the devoted adoration which was paid to it; but both make us tremble for man's pitiable perverseness. The others, the celestial and terrestrial objects we have enumerated, they in some sense symbolized the meaning for which they were chosen; but no adequate reason has been assigned for the serpent. It has been suggested, that it was chosen because it had the power of moving swiftly without wings and feet; but what was this, that it should advance this reptile to the high point of veneration to which it was exalted by the deluded heathen[f]. In fact, there is no adequate human reason given for the adoption of such a figure in preference to all others; the whole subject is a mystery, as we shall see, and it will become more and more mysterious as we advance further into the history of the heathen, and learn more

[f] The extent to which this idolatry was carried is fully and ably stated in the valuable work of the Rev. J. B. Deane, "On the Worship of the Serpent." The reader will there find, that there is not a heathen country in the world where this wickedness has not prevailed; nor is there any system of idolatry now existing which has not this odious reptile among its chief idols.

of their mythological and historical traditions.

Such then were, at least some if not all, the idols of the generality of the people in Armenia, even in the days of the Patriarch Noah.

With regard to the temples of the heathen, we discover by the same argument of universality, that their general form and arrangement and decorations were agreed upon prior to the Dispersion. By comparing the sacred structures of all the eminent nations, we arrive at the fact, that these as well as idols were divided in three classes; and that they were in a manner symbolic idols also. We find that pyramids and conical structures, including obelisks and round pillars, mountains and lofty hills, and circular enclosures, all *open to the sun*, were connected with the idols of the first class; *covered* temples, and veiled recesses, and shady groves, belonged to the second class; and subterraneous caverns, natural and artificial, and chasms which emitted sulphurous exhalations, as those at Dodona, and Delphi, and the cave of Trophonius, these were the oracles of the mysterious spirit typified by fire[g].

Temples.

Of three kinds.

[g] Fire was sometimes lighted on pyramids and in covered temples, to indicate the all-pervaded presence of

This trine arrangement in the analogy of the primeval nations has been well and ingeniously supposed to typify a trinity of space, defined as heaven, earth, and under the earth. It is illustrated by a figure which must be familiar, in name at least, to most of my readers, the "mundane egg." From the pagan systems of philosophy we learn, that this figure was set on end, and a horizontal line was passed through the middle, which divided it into two cones. The boundless space outside and around the figure was "heaven," expressive of the unbounded dominion of the Ruler of the universe; and accordingly his types are worshipped *on* cones and pyramids: the space within the *upper cone* and above the horizontal line which represents the earth's surface, was the κοιλος or cœlus, the hollow vault, "the fertile womb of all teeming nature," the prototype of the covered temples; and the space below the line, and within the under cone, was the region of fire, the abode of the mysterious spirits[h].

Mundane egg.

the Spirit typified by it; but the mysterious sacred idol Flame was cherished in dark recesses, where the light of day never penetrated.

[h] See Dudley's Naology for a detailed statement of the symbolism of primeval temples.

The aspect of the temples facing the cardinal points, (which we have referred to already,) and their position near water, were also typical, and had reference to mysterious rites which we shall explain hereafter.

Decorations.

And lastly, on the subject of decorations, I would draw attention especially to a remarkable triple figure, which is defined in Deane's Serpent Worship as the ophite hierogram and sign of consecration. It consists of a globe supported by two serpents, between two wings expanded, expressive of light, (the globe or orb,) counsel, (the wisdom of the serpent,) and life, (the buoyant wings.) Here we have another attestation of the knowledge of the primeval heathen respecting the nature of the Deity. This sign was affixed to their temples over the entrances and in other conspicuous parts, and to this day it is found among the ancient ruins in Egypt, Persia, India, China, America, and also among those of the Druids, some of whose Ophite temples are evidently formed with reference to this figure[i].

[i] In China it is used at the present time. In a drawing of a Chinese junk, which came under my notice a short time since, I observed the sign upon the stern, and upon enquiring what it signified, I was told it was a *mystic sign* among the Chinese under which they devoted the vessel to the protection of the Gods.

This triple hierogram is very important to our argument, and confirms beyond reasonable question the brief statement I am here advancing, respecting the state of religion and naology in those far distant times.

It is obvious, then, that men were not ignorant at the Dispersion, or cast out upon the wide world in a barbarous state to invent the necessary arts of civilization; and far less to seek out for themselves the knowledge of the nature of God, and the ways of serving Him. It does not appear that they were ever so left. God has never been without a witness in this present world; and men never without some divinely commissioned ministers of God to direct them in His holy ways, and to warn them against evil temptations. How then, we may ask, did men become idolaters? What is the origin of idolatry?

Origin of idolatry.

This subject has been treated by the generality of our writers too much as if man were really ignorant at the beginning, and unwarned by servants of God, unwatched in heaven, and untempted by the evil one. These all are, surely, false grounds whereon to rest the origin of so deadly a sin against the Almighty. At the period when idolatry began upon the earth, whether we refer to

the time before the flood, or that immediately after, and prior to the Dispersion, the patriarchal dispensation prevailed, and the patriarchs were the commissioned ministers of God to teach men, and to warn them. The very idols and temples of the primeval heathen clearly shew they were not ignorant; their idolatry, it would appear, began not in ignorance, but in knowledge; not in depravity, but in reverence; for their idols shew the truth reverently typified. But there was infirmity; a weak longing for things of sense; a want of faith in invisible things; Satan availed himself of these to effect his temptation, and men became idolaters. The same evil one who had tempted our first mother Eve to disobedience; and her first-born son to slay his brother; and the "sons of men" to wickedness which led to their destruction in the deluge;—he is not an abstraction, but a very *person;*—the same personally tempted men to worship their chosen types instead of the Being typified.

This is the origin of idolatry; and this account of it is clearly most in harmony with the teaching of St. Paul, in his Epistle to the Romans; for he warns the Romans, that the heathen are without excuse before God because they "hold *the Truth* in unrighteousness; because that which may be known of Rom. i. 21.

God," (namely, Divine Truth,) "is manifest in them, for *God hath shewed it unto them.* For the invisible things of Him, from the creation of the world are *clearly seen,* being understood by the things that are made," (namely, their idols,) "even His eternal power and Godhead, so that *they are without excuse.* Because that when they knew God, they worshipped Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts and creeping things; wherefore God gave them up.....They changed the truth into a lie; and honoured the creature more than the Creator, Who is blessed for ever."

This quotation throws important light upon the origin of idolatry, and is so conclusive, that it is needless to enter into any lengthy refutation of unworthy theories on the subject. The personal agency of the tempter is not, it is true, especially mentioned; but from the general tenor of the Apostle's writings, we may fairly presume it is implied. He is here stating merely God's dealings with the sons of men who rebelled against Him,

and says, "God gave them up:" and who is there beside that could deliver them from their mortal enemy? What strength has unassisted man against his treacherous spiritual adversary? That short sentence implies all we have said, while history verifies how effectual was the temptation of the serpent, the constant and untiring enemy of souls. Thus, many rebelled and multiplied to themselves idols without number—and yet in one sense they were unpunished! In the prosperity wherewith God had prospered them they prospered, and they departed to their own place, and builded cities and towers, and established a name upon the earth which shall endure to the end of time. They were wealthy and strong in this world's strength; they exulted in their power, though God had withdrawn Himself from them; but He left them not without a sign. As Cain had been branded upon the forehead, so the postdiluvian representatives of the Cainites were also branded; their idolatry was branded with the sign of the gliding serpent: the outward form into which the subtle tempter of Eve had been changed by the curse of the Almighty in Eden. Thus, as Archbishop Stillingfleet attests, in every country under the sun whereever the devil reigned, there the reptile ser-

The Serpent.

pent was held in great veneration. As if in spite of themselves, and of their proud systems of philosophy and symbolism, their foolish mind being darkened, the very object of most natural aversion to men was the god of the nations of the world!

The Jews an exception.

This view of the origin of idolatry and serpent worship is confirmed by the remarkable contrast which the history of the Jews presents to that of the Gentiles. This people were also men of like passions with the rest of mankind, equally bent on symbolism, and on beholding the great Creator in His manifold works of nature; but they fell not *as a nation*, to worship the creature instead of the Creator, and they never worshipped the serpent: it was because God *had not* given them up, and therefore the temptations of Satan availed only in individual cases. As a nation, the Almighty was their defence; He ceased not to strive with them: when they rebelled He chastened them as a father the son whom he loveth, and they returned in repentance and tears. Tears and trials, it may be, were their portion in this world; they were the despised of men, weak, and poor, and apparently in the power of their neighbours; but these all were the tokens of God's Presence among them; their great assurance

that they were not forsaken, not given over to the most terrible of all judgments, prosperity in a sinful course. With these remarks I must now conclude this Introduction, and proceed to the main subject of the volume. The sources from which I have derived the historical facts adduced are within the reach of most persons. They are the common histories and travels in use at this day; by reference to them the reader will see how much more there is of analogy between all primeval nations than I have noticed in this limited space. With respect to the statements and inferences I have ventured upon, I can only say, that nothing has been advanced in the foregoing pages which cannot and will not be borne out fully and satisfactorily in the body of the work.

PART I.

THE CROSS, AND THE TRIUMPH OF THE CROSS OVER THE SERPENT,

IN PROPHECY.

PART I.

IN THREE CHAPTERS.

CHAP. I.

The Cross known to the primeval nations: its alleged exoteric meaning.

CHAP. II.

The origin of the sign of the Cross among the primeval nations: its remote antiquity.

CHAP. III.

The esoteric or secret import of the Cross among the primeval nations: its connection with sacred mysteries, which identify it as the symbol of the Christian faith, existing in a prophetic character.

CHAP. I.

THE CROSS KNOWN TO THE PRIMEVAL NATIONS: ITS ALLEGED EXOTERIC MEANING.

OUR brief and cursory enquiry into the history, civilization, and religion of primeval times will enable us now to take up our subject with some defined and positive notions of the state of man in that early period.

I have already ventured upon the assertion, that the Cross, with what we term "the Doctrines of the Cross," as now revealed to all men in the holy Gospels, were known, in some degree, in the first ages of the world, and reverenced as sacred mysteries too holy to be openly divulged. At that time these subjects could only have been known prophetically, and as such they must have been communicated to man by God Himself, and probably in explanation of the allegorical prophecy, that the seed of the woman should bruise the serpent's head.

I will endeavour to confirm this important statement, by conducting the reader again to the great nations of antiquity, whom we have already hastily reviewed, and among whom we have found some divine truths, and some true knowledge of the nature and attributes of the great God. In this, the first part of this work, I propose to examine chiefly the traditions and religious antiquities of the heathen nations; for from these we shall obtain an undesigned, and therefore more conclusive, testimony for our purpose. Truly wonderful is the evidence of prophecy which we shall obtain from the heathen concerning the cross and its final triumph over the serpent. We shall see moreover how the Gentiles, in all parts of the ancient world, simultaneously and unanimously predicted the coming of One Who should triumph. They were idolaters, their idolatry was branded with the sign of the gliding serpent, and they adored that reptile, albeit with one voice they all mysteriously foretold that The expected One would come, and would crush the head of their leviathan in pieces, and destroy the dragon *in the great waters*, and this in connection with the Cross!

How could they have received such prophetic traditions, but from the source from

whence they derived also their knowledge of the Triune nature of God? We have seen how that knowledge spread from one family and one spot; so, in like manner, we may fairly suppose, all other divine revelations, together with the common history of man before the Dispersion, passed from land to land, and even beyond seas to the uttermost parts of the earth, to which man penetrated. No wonder then if we find the knowledge of the Triune God, and fables of Eden, of man's first innocence, and of his fall, and predictions of his redemption, with those of the destruction of the serpent enemy, in places remotely distant from each other, and afar off from the common source of men, and all knowledge and traditions.

The same popular traditions which relate the historical and prophetic truths to which I refer, contain likewise some intimation of the human channel through which they were originally imparted to men. And the distinct testimonies of the several nations also agree in pointing to the "first man" and "first patriarch," Adam, as the common source of all the religious and other traditions with which they were endowed. For these and other reasons I am not too bold, I trust, in believing, that a prophetic revelation, besides

the recorded prophecy, was made to Adam, and by him transmitted through the patriarchal line of "sons of God," to Noah, and from him to his sons, and to their sons, each being patriarchs or leaders of tribes at the Dispersion; and that at that time, if not before, certain chosen men were set apart from the world and secular employments, to preserve these mysteries, and otherwise to minister as priests or elders. Thus, I imagine, the holy prophetic truths were transmitted. Too holy to be the subject of open conversation, especially when idolatry began to prevail in the world, they were enshrined in mystic characters known only to the initiated; and lest they should yet be lost, in accordance with the pattern of the first prophecy, they were clothed in an outward parabolic form. This was their public form; in this one peculiar form we find them to this day among the remains of the literature of all the primeval nations, and chiefly in their Mythology.

Thus originated Mythology. We see the Religion of the first heathen was twofold; it had an outward figuring of inward secret meaning: or, as the learned Maurice expresses it, "the one was exoteric, or external; the other esoteric, or internal[a]." As their

[a] Writing of the Chinese, this author observes, "they

idols, which we considered in the Introduction, were symbolic, and in themselves typical of the Deity under various attributes, so their mythology was in a great measure the allegorical representation of the truths of revelation and sacred history. Hereafter, when we come to investigate their fables, we shall see how full and particular was the original prophetic revelation, which was the subject of such reverential mystery in the ancient world.

There is now no longer any necessity for the strict secresy which prevailed; the prophecies have been fulfilled, and we may therefore without temerity approach this subject, though with humility.

It becomes us not to ask why such hidden mysteries have been preserved, any more than to ask why the prophets prophesied in obscure terms; or why the yet unfulfilled prophecies are a perfect enigma. Suffice it that these are and have been so. And if any ask, for what use is it that these mysteries are dragged to light? that question shall be answered

have rendered their real opinion less easy of discovery, by adopting the artifice made use of by the Egyptian and Greek philosophers to veil their mysterious tenets, that of a two-fold doctrine; the one exoteric, and the other esoteric." Ind. Ant. v. 43.

hereafter. It is not from wanton curiosity, or from a morbid longing after hidden things, or from rationalistic intentions, or in the vain, and worse than vain, endeavour to explain every thing, and to fill up every gap in the consecutive history of men and religion. Far from it. One practical purpose of this volume, which I may here avow, is to shew openly the true character of the religion of the heathen, and to shew how the Christian Fathers in the first centuries of our era dealt with those whom they laboured to convert to the true Faith; how differently from some Missionaries who labour now. The example of the pure and early age of Christianity may avail us perhaps in these days, when it has pleased God to prosper the arms of our country, so that the dominion of our Sovereign extends even into China, and also into the northern parts of India; two localities where the primeval idolatry of the world, in one form or other, has prevailed with little or no check and interruption from the beginning to the present time.

The Cross. I have suggested, that the Cross was conceived when the redemption of man was designed, or ever the evil tempter was changed into the form of the gliding serpent. I cannot doubt that it was revealed with the

prophecies, and transmitted with them as a part of the prediction in its own material form from generation to generation. Some, perhaps with the sneer and indignation of Naaman, may ask, were there not many other signs of greater importance which might have been revealed? would not they have been as efficacious as the Cross? but, like the humble waters of Jordan, this simple sign had also a sacramental import and efficacy. It was in prophecy, as it is now, an outward sign of an inward mystery, connected *with a promise.* It was the sign and pledge of that promise, and as such, in whatever sense the outward observer regarded it, there seems little doubt but that to the initiated it was a holy and a blessed sign of hope in a fallen age; and a pledge of the promise of light in a period of darkness.

Leaving for a space the mysteries which are inseparably connected with this holy sign, let us proceed to trace it among the primeval heathen nations, and see what was its alleged outward import among them. We shall find that there are few subjects better attested in history and tradition than its existence through many ages, and in many countries remotely separated from each other.

Several historians of primeval nations, and

persons who have travelled to the lands which they occupied, attest that the Cross was known in the ancient heathen world long before the Christian era. We have not space to enter into the lengthened disquisitions which this fact has given rise to; and much less for the protracted remarks of sceptical writers. Let us be content with a brief, and it may be a *broken*, statement of the historical fact, that the Cross was known to the primeval nations long before it was made the symbol of the Christian faith. Let us trace it first in its exoteric or external form, and relate the alleged meaning which historians and travellers have directly or indirectly obtained respecting it. And for this purpose let us follow it first, from the land of Dispersion, to Egypt "the land of Ham," which was colonized by Mizraim or Menes, the son of Ham, the son of Noah.

In Egypt. In this primeval country the Cross is found among the most ancient antiquities of the land. It is a conspicuous sign, and frequent as conspicuous, in its hieroglyphics or "sacred picture writing;" and of the sacred signs of the Egyptians it is apparently one of the most sacred. Its primitive form is alleged to have been

that of a simple cross of four limbs of equal length, placed sometimes erect, and sometimes in the manner of an X, as shewn in our illustration; and its acknowledged signification in these positions from the earliest time even to the days of St. Clement of Alexandria, in the second century of our era, was "*future life.*" In this sense it was used for hieroglyphic writing and other such symbolic purposes; and with allusion to this or some other cognate sacred meaning, these two forms of the cross, commonly called among ourselves the Greek and St. Andrew's Cross, were respectively, as we shall see hereafter, the first letter and the last; namely, the Alpha and Tau of the ancient Egyptian Radical Alphabet. It was also assumed in Egypt as the emblem of the four seasons, and the four elements, namely, fire, air, earth, and water, "which pervade the world." For the latter signification it was often formed by four serpents issuing from one centre, and sometimes only by two, placed at right angles across each other.

Emblem of "future life."

The four elements.

The Egyptians, like the other primeval nations, were astronomers, and, moreover, worshippers of the celestial bodies. The sun

and the moon they represented by the circle and crescent respectively, and they selected five other planets, making in all seven in number, to signify "perfection." The signs which they adopted to denote the five planets bespeak reciprocally the reverence with which they regarded not only the Cross, but the sun and moon. They were composed of the circle, the crescent, and the cross.

The reader is aware these symbols are in general use at this day as the astronomical signs of the five planets known by names still retained among ourselves: as Saturn, Jupiter, Mars, Venus, and Mercury. There is no reason to doubt but that the Egyptians also used these signs to designate the same planets. Three of these, namely, the second, the fourth, and the last, the signs of Jupiter, Venus, and Mercury, are found respectively in the hands of as many Egyptian deities corresponding with the Jupiter, Venus, and Mercury of the Greeks; namely, Ra or Osiris, Isis, and Hermes.

I have supposed these conventional signs of the five planets were invented in Egypt,

because I have only found them there; but it is by no means unlikely that they were devised prior to the Dispersion, and therefore that they were common to all the primeval nations, as the circle, and the crescent. The number seven prevails universally, and the seven days of the week, as far as I have been able to discover, are all called after corresponding planets and deities; to whom also *seven colours* are appropriated, and seven precious metals answering to the colours, among all the principal nations of the ancient world. These all with the astronomic signs are among us at this day. Our days of the week are named after the same or corresponding deities to those of the Hindoos, Egyptians, and Chinese; and in our science of Heraldry, the same names of planets, the seven colours, and the seven metals, are still preserved.

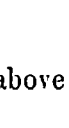
The number seven.

These are interesting facts, but they do not afford any direct proof of the universality of the astronomic signs; and for this reason I have attributed them to the Egyptians. But it is fair to state, that the Greeks, the Babylonians, and the Druids, seem to have known, and to have used them; and that the astronomic signs of ancient India and America are not so different but that these may be traced in them. This however is an indifferent

point: it was for the purpose of shewing the use of the cross that we adduced these signs. It does not much matter here in what country they were first invented, or in what age; so much as the fact, that a people who worshipped the heavenly luminaries adopted the cross as a part, common to all the symbols by which they designated their five great planets.

The circle.

We will next refer to a figure of which no doubt can remain as to the universality, namely, the circle as the emblem of *eternity*. It has been found among the nations represented by a serpent in a position too familiar to ourselves. We witness it on monumental mural slabs, by which pillars and arches of churches are destroyed, and walls disfigured, and windows blocked up; generally in connection with two other heathen emblems, the inverted torch and the *urn*.—I mean, the serpent biting its tail. It is essentially an idolatrous symbol, and has a deep idolatrous meaning.

The Egyptians brought this sign with them, and in course of time it was united to the Cross, but it was added above it  . The

symbol of idolatry surmounted that of the truth: for now was the hour of the prince of darkness in Egypt! The union of these symbols involved also the union of their meaning, or probably they were united to express it; the complete sign was the emblem of "eternal life." It was subsequently written and sculpured thus as a with a loop above it. This figure, which writers term the "Cross of Egypt," and the "sacred Tau," is found commonly among hieroglyphic inscriptions, and in the hands of Egyptian deities, to denote the eternal nature of God; as it is painted at the head of mummy cases to indicate the continued existence of the spirit which once inhabited the embalmed body. In the tombs and vast catacombs it is frequently represented in the talons of an imaginary bird, which is invariably painted with a human head, and which seems to hover with its expanded wings, as the ever-living spirit of the departed, in the place of tombs.

The *sacred Tau* in the hieroglyphic alphabet has the "phonetic value" of the Coptic "alpha."

The Cross again appears on the sacred cake, the hieroglyphic for "civilized land;"

Sacred cake.

it is usually painted thus a cross upon a circle. This cake was the daily offering to the living idols, chiefly the sacred serpents and the bull; it was composed of flour and honey and milk or oil; and upon certain festivals eaten with great ceremony by the priests and people.

see p. 45.

The last symbol I shall allude to here is the Cross upon a heart the sign for "good," or "goodness." Sir G. Wilkinson, in his "Manners and Customs of the Egyptians," states, that this figure enclosed in a parallelogram, in which form it would signify "the abode of good," was depicted or sculptured upon the front of several houses in Memphis and Thebes.

These are by no means all the uses of the Cross among the Egyptian, but only some which are commonly attested by writers on that ancient country[b].

[b] The works from which the above facts are derived

From Egypt let us pass to India, there also we find the Cross; but it must be admitted not easily, in all its forms and meanings. For of all religious histories in our language, there are few, if any, more belaboured and confounded than that of India, by the many *too learned* writers who have undertaken the task. Their hard scepticism on the one hand, and their unbounded credulity on the other, both united in the same volumes, have rendered their productions a tangled web of theories, most complicated and prolix, and practically useless; amidst all the ponderous quartos that treat of the archæology of India, we look in vain for a simple ungarnished statement of facts. There are, however, some plain intimations of the Cross in its simplest forms, which are sufficiently conclusive for our purpose, and which I will proceed to relate. In India.

The cross of four limbs of equal length was regarded as the most ancient form, and it was employed to symbolize outwardly the four elements of nature, namely, fire, air, earth, and water. These, in the philosophy of Symbol of the four elements.

are those of Belzoni, Sir G. F. Wilkinson, Gliddon's Ancient Egypt, the History of Egypt in the Edinb. Cab. Library, and that in the Library of Entertaining Knowledge.

the Hindoos, were supposed to be eternal, and they were considered the component parts of all things spiritual and material. Even the gods, they asserted, were generated from some or all of these elements, but chiefly from fire and water; so too the invisible soul of man, and the life of other animated creatures; and all material visible things whatsoever. And so great was the tenacity of existence inherent in these elementary principles, that they could never be destroyed: hence the dogma that nothing was annihilated, but only changed, whether the change were one of transmigration as in souls, or of transmutation as in matter. The great spirit which pervaded and governed the universe,—by name *Mahadeva*, "the great deity,"—under his third attribute, that of superintending the course of all sublunary events, was called Seeva, "the destroyer;" though he was also, and in a greater degree, the preserver. For, said they, the things that seem destroyed are only changed into another form. No sooner is one form destroyed, than the component eternal elements, themselves unchanged, assume some other. Such was their notion of *Identity;* they made it depend not on the sameness of exterior aspect displayed by the phenomena, which was fleeting

and mutable; but on that interior eternal principle of existence of which these were but the temporary clothing. Now this Seeva, the deity who immediately presided over the elements, was always represented with a cross upon his breast. Thus we see that, in its outward import, it was the emblem indirectly of eternity and boundless space. This pervading import was also intimated in another figure, which confirms what we have stated. In the astronomical delineation of the heavens, or solar system, "the earth is filled up *with the Cross.*" It was, probably, with reference to the same idea, that some of their most ancient and splendid pagodas were erected in the form of a cross.

Cruciform temples.

At Benares, says Maurice, in his Indian Antiquities, there is a temple, upon *the sacred Ganges,* "in the form of a vast cross, with a dome rising *pyramidically* in the midst, to a great height." Another such he describes as situated on the Jumna, (a branch of the above-named river,) at a place called Mhattra; and several others, among the chief of which may be named the well-known *cavern* temple at Elephanta, near Bombay, and the caverns at Salsette and Ellora. And besides these, there was yet another device in which the Hindoos displayed the all-pervading sign;

this was by pyramidical towers placed cross-wise in their quadrangular temples.

At the famous temple of Chillambrum, on the Coromandel coast, already referred to in the Introduction for its magnitude, there are seven lofty walls one within the other round the central quadrangle, and as many pyramidical gateways in the middle of each side, which form the limbs of a vast cross, consisting altogether of twenty-eight pyramids. There are consequently fourteen in a line; *which extend more than a mile in one continuous line!*

Let these few, but unequivocal, evidences of the Cross in India be sufficient for the present. We shall see hereafter that the symbolic meaning I have hitherto given was merely "exoteric;" that it had a deeper meaning, and was connected with most sacred mysteries, so that without doubt it was derived originally from revelation, and was not a mere accidental invention, as is too generally supposed by the learned writers I have referred to[c].

From the Hindoos let us pass on to the aboriginal Americans, touching slightly on the intermediate people in our way. The

[c] See Maurice's Works, Asiatic Researches, History of Hindoos in the Lib. of Entertaining Knowledge.

Chinese I am sorry to notice so cursorily, but I have not been able to learn what particular idea they associated with the Cross. It is found in their pagodas, upon the walls, and upon the lanterns which were used to illumine the sacred recesses of the temple. They had the Cross also among their hieroglyphics, or sacred characters; but its particular signification among them has not yet been announced, to my knowledge. From China and Tartary, passing northward, we come to Kampschatka: here Baron Humboldt found the Cross and rude remains of hieroglyphics "similar to those of Egypt." The Kampschatkans had evidently once been more civilized than they are; but they had so degenerated, that they seemed to him to have lost all history or tradition of their origin and former state. The American races passed beyond these people, and traversing the great plateau of the Andes, spread themselves upon the hills, and over the plains and valleys, as far as the gulf of Mexico; and some of them penetrated further still to Chili and Peru [d].

In China.

In Kampschatka.

[d] The route we have here given is thus attested by Mr. Prescott in his valuable work on America; he asserts, that "the tradition of a western, or north-western, origin is common among them," (the native inhabitants of the

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But for want of history, (which however may yet, I confidently hope, be derived from the many manuscripts, and hieroglyphical and other inscriptions which remain to this day,) we must pass over many centuries, and come to the times when the Spaniards invaded those regions. Through this people we have derived almost all we know of the early history of the mysterious inhabitants of the now silent and deserted cities. The Spaniards were justly astonished at the wonders they beheld "in the new world:" for in point of vastness and solidity, the cities and temples they discovered (some of them even in their time deserted and in ruins) far surpassed any structure in their own country, which at that time ranked high among the kingdoms of Europe. But the invaders were most asto-

Continent,) "especially among the more barbaric tribes." By the Mexicans the traditions are preserved, not only orally, but also *in hieroglyphic maps*, in which the different stages of emigration are carefully noted. They all agree in representing the north as the prolific hive of the aboriginal races. In this quarter was the fabled land Aztlan and the Huehuetpaltan, "the heaven of humming birds," whither their great benefactor Quetzalcoatl was gone; the bright abode of their first ancestors. Baron Humboldt, after indefatigable research and enquiry, arrived at the same conclusion as to the direction of the route.

nished at finding the sign of the Cross among men who were presumed to be, and to all appearance were, heathens in principles and practice. It was held in such veneration, that the Spaniards, by exhibiting the same upon their own standards, obtained for themselves a reception which otherwise might have been denied them.

The respect for the Cross, among the aboriginal Americans, seems to have developed itself into idolatry. In Egypt we have seen it the emblem of "eternal life;" in India of eternity; and here it seems to have been set up as an idol. In America an idol.

One of their ancient idol-crosses is still standing, at a place called Cozuma, where there is a large temple, or "*Teocallis*," with pyramidical towers rising several stories above the rest of the structure, facing the cardinal points. In the centre of the quadrangular area within stands a high cross, constructed of stones *and lime*, like the rest of the temple, and ten palms in height. The natives in the neighbourhood look upon it as the emblem of the "God of rain." Similar crosses are found in many other places; but the travellers who tell us of them attribute them to the Spaniards, who took possession of those parts; it is therefore impossible to distinguish which At Cozuma.

of them were really erected by Spaniards, and which were pre-existent and subsequently adopted by them, and appropriated to other uses. There are however some crosses still existing, which were there long before the arrival of the Spaniards, which therefore cannot be attributed to that people. They are found chiefly *together with other signs and ornaments common to Egypt, India, China, and Europe,* among the gigantic ruins of the cities of the ancient territory of Anahuac, carved in relief upon the walls and fallen altars of the temples. Mr. Stephens, in his work on Central America, attests this, and has given a representation of one of the finest of these crosses[e]. It is carved in relief upon a wall

[e] Vol. ii. 345. Those who have seen this interesting work will understand the value of the testimony afforded by Mr. Stephens in support of our position. Mr. Stephens is one of those writers who have been so bold as to announce their disbelief of the great antiquity claimed for the Cross, and the ruins in Central America. He says, however, that "Dupais and *his commentators* assign to the ruin at Palenque a very remote antiquity, or at least refer it to a period *long anterior to the Christian* era; and account for the Cross by the argument that it was known, and had a symbolical meaning among ancient nations, long before it was established as the emblem of the Christian faith." p. 375. vol. ii. This admission is valuable. Here is *one* at least with "his

in the ruined temple at Palenque, and with its cubical base is about nine or ten feet high. It is profusely ornamented with hieroglyphics, and on the stem there appears a representation of a *fish;* the extremities of the side limbs are decorated evidently with plumes of feathers, and there sits above the cross on the topmost stem an " unaccountable bird" with " indescribable ornaments" about its body[f]. On each side of the cross is a human figure, and one of them is holding up a child as if he were offering it to the idol cross. These personages have crosses about their vestments; they appear again in another part of the same temple with the same child, and in the same dress with crosses, ministering at the shrine of the sun, which is represented over an altar on the wall. But the

At Palenque.

commentators" who has ventured to differ from the generality of the explorers of the interior of America. Baron Humboldt, it is true, supposed the ruins, and all the ornamental and significant devices upon them, to belong to a period several centuries later than our era; but he gives no reason for supposing so, and in assigning such date, expresses his wonder and doubt, and avows the mystery which hangs over these ruins.

[f] This bird is doubtless the sacred bird Zuitzitzilzilian, or humming-bird of the Mexicans, the same which their *Noah* sent out of his boat, and it brought him a twig of a tree in full leaf. The dove upon the cross!

most striking idol-cross of the Mexicans was that which the priests made, at certain festivals, out of maize and the blood of a victim offered in sacrifice. The figure was set up and worshipped; and at the conclusion of the ceremonies it was broken in pieces and distributed to the people, who ate it as a bond of union and brotherhood. Writers on American antiquities have supposed, that this custom was engrafted by some Christians upon the pre-existing form of idolatry. No one, however, ventures to tell us when Christians did so; nor indeed is it at all probable that any Christians would engraft the most sacred of all our holy ordinances upon an idolatrous religion. I am prepared on the other hand to shew, that this ceremony, striking and wonderful as it may appear, is not more so than others which were performed in other parts of the world; not precisely in the same manner, but (which is better for our argument) differently, though expressing the same mystery. I will defer comment on this for the present, and proceed with other uses of the sacred figure. In this form we may suppose some of the temples were constructed, as in India; for a remarkable one remains to this day near Miztla, "the city of the moon," amid vast

The cross of maize.

Cruciform temple at Miztla.

ruins of a deserted city. It is a cavern-temple excavated in the *living rock*, 123 feet in length and breadth, the limbs being about 25 feet in width. Above and near the entrance to this cavern there is a well or tank about 12 feet square, also excavated in the rock.

These mysterious people had also the Tau as a form of the Cross. It is a character which occurs very frequently in the hieroglyphic tables, faithful representations of which are afforded to us in Mr. Stephens' "Incidents of Travels in Central America:" and travellers have found among the people and among the ruins pieces of metal, said to be *tin*, cut out in this shape, and other pieces with the same stamped upon them. These are said to have been the coins of the "ancient people;" they may have been so used; but it seems probable, from the analogy of antiquities, that they were also worn as *amulets*. Wilkinson, in his "Manners and Customs of the Ancient Egyptians," relates, that the Egyptians wore the cross about their persons; and also that the Shari, an Assyrian tribe, "frequently had a small cross attached to a necklace, or to the collar of their dress;" and he adds, this custom was not peculiar to the Shari, for the *Rot-n-no*, supposed to be

Lydians, also wore the cross figured on their robes; and traces of it may be seen in the ornaments of the Rebo, a northern Asiatic people, resembling Parthians. These instances our author adduces to shew, that "the cross was already in use as early as the 15th century before the Christian era." There is therefore nothing improbable in the supposition, that the ancient people of America used those metal crosses as amulets or sacred ornaments, though perhaps for coins also.

In Scandinavia.

The Scandinavians in the far north, also were not ignorant of the sign of the Cross, as neither their neighbours to the east and south, namely, the Scythians, Celts, and Cymry; but the outward signification which they all attached to it I have not been able to discover. The sign is found commonly among them in excavated recesses and temples. In Sweden and Norway and in the northern parts of Russia, in Ireland and Cornwall, cruciform excavations have been found, some of which remain to this day; and doubtless numerous indications of the Cross also remain in many other places, which have been attributed to the early Christians, and therefore have not been made the subject of particular enquiry. It exists also among

the Runic and ancient Irish characters, and among those of the other European alphabets. So that I think there can be no doubt, notwithstanding the slightness of the evidence which I have been able to adduce for my purpose, that the Cross was known to the descendants of Japhet generally. One most interesting evidence remains to be noticed, which however only goes to prove that it was known to the *Druids in these* islands, with some mysterious meaning. They consecrated their sacred tree, the oak, (from which they derive the name of their order,) by lopping it into the shape of a cross; or, if the lateral branches were not sufficiently large to form the figure boldly in outline, two great branches were attached or suspended one on each side as arms, and thus the outward appearance was attained[g]. When this was done, the Arch-Druid ascended, and with great ceremony wrote the name of God upon the trunk at

The Celtic Tau.

[g] "This idol was in reality a cross, the same in form as the linga. It was on a very magnificent scale; a proof of the rudeness of the people, but also of their zeal and religious reverence of the Creator, as the great source of animal life." See Dudley's Naology, p. 136, where is given an interesting description of the "Copt Oak" in Charnwood Forest, Leicestershire; which is supposed, with some reason, to have been an idol of the Druids.

the intersection, and on the extremities of the arms.

This mystic figure is termed by Davies, in his Celtic Researches, upon the authority of an old Gaulish Poet, "the Gallic or Celtic Tau," from which we may perhaps be at liberty to infer, that the same method of consecrating the sacred tree for holy purposes was in vogue in other places besides the islands of Britain.

CHAP. II.

THE ORIGIN OF THE SIGN OF THE CROSS AMONG PRIMEVAL NATIONS: ITS REMOTE ANTIQUITY.

Origin of the Cross.

WE have now found the Cross in its outward material form among the various primeval heathen nations; let us next endeavour to find its origin among them. The fact that it can be traced, and with a sacred meaning too, in the north and in the south, in the east and in the west, among nations not less widely separated in physical conformation and social habits, than in geographical position, suggests by itself the idea that the Cross was transmitted through the patriarch Noah. But so little have travellers suspected this, and the meaning of the sign, when they have casually met with it in various countries, that they have not, generally speaking, endeavoured to follow it historically as far back as they might have done. Some have been content with asserting, that "the Cross was known as a sign of mysterious import long

before the era when it became an emblem of the Christian faith; and others have supposed that it was a sign devised, as the circle and crescent and other such, to express a symbolic meaning. These are the most general and the simplest statements concerning it, but by no means all. Several volumes would be exhausted if we detailed the many and fanciful speculations that have been published on the origin and meaning of the Cross; but notwithstanding these, a simple concise narrative of its history is still a desideratum. And not only so, but the sources from which such a history must *directly* flow are obstructed, and the traditional channels so turned aside for other purposes, that it is impossible to obtain any direct testimony. But though direct testimony is out of our reach, we may avail ourselves of testimony of an *indirect* nature, which perhaps, under existing circumstances, will prove almost as efficacious; and we shall see how, with all the natural force of *undesigned* evidence, it will point to Eden as to the source from which the Cross originally emanated.

Indirect testimony in the origin of letters.

For this purpose let us proceed step by step, enquiring into the *origin of letters*, (it shall hereafter be *clearly* shewn how the Cross is connected with the subject.) This

enquiry will be convenient also to confirm what has already been advanced, in the Introduction, respecting the antiquity of writing. In that part of our volume we have expressed an opinion of the natural and primitive state of man in the early ages of the world, as suggested by a candid consideration of the inspired narrative of the Bible.

We shall pass over, therefore, the fanciful speculations of those who have pretended to trace the rise and progress of the animal man from a state of barbarism; and also of the art of writing among the early savages, just emerging from the dark woods of autochthonal life; how they first devised symbols for things, and afterwards signs for sounds; and thus after long centuries invented letters, which were communicated from one people to another[a].

It is surprising how so many indications of a primal alphabet, and so many concurrent traditions of its antiquity in all parts of the world, have been overlooked, and have been made to give place to such notions as generally exist on the subject of the origin of letters. This blindness may be attributed in a great measure to early education, which has implanted a prejudice. We are taught

[a] See the opening chapters of Schlegel's Philosophy of History, where this subject is ably treated.

from early years that letters were a comparatively late invention, and philosophers, historians, and travellers have generally, without suspicion, assumed this to be correct; nay, they have bent their not common energies to the task of more firmly establishing this supposition. History upon history, directly and indirectly, has repeated and confirmed the statement, that the Phœnicians invented letters and imparted them to many people, and that through the medium of Cadmus they were transmitted into Greece[b], and thus to the neighbouring people round Greece. Baron Humboldt, who travelled to many countries, found indications of letters like the Phœnician, (all ancient letters are commonly said to be *like the Phœnician,*) even in the northern and western parts of the vast continent of America; but his eyes were still closed; the belief of his youth still unshaken; to the last he supposed that the Phœnicians invented letters, and that the alphabetic characters which he saw and heard of in the far remote parts of the world were only so many proofs of the distant voyages of those primeval mariners. But travellers, philological and antiquarian, who are tra-

[b] Others have supposed the Divine lawgiver Moses received letters of an alphabet on Mount Sinai.

versing the world so indefatigably in search of things new and strange, are continually undermining the distinguished position which Phœnicia has so long occupied. Learned writers of the last century, indeed, strove to attack the lofty castle on its rocky base of ages; but not so effectually as the formidable army now abroad. The press is teeming with wonders, the fruits of the insatiable and untiring research of modern men in all parts of the world. Phœnicia is besieged in her ancient place. One tells us the Egyptians had alphabetic letters which are the same as the Phœnician, and that there is no doubt that the latter received their alphabet from the former; and as the Greeks are said to have received their letters from Phœnicia, the similarity between the Greek and Coptic is accounted for[c]. Again, the affinity which was traced in the last century by Sir W. Jones, and Maurice and others, between the ancient Sanscrit and the Greek and other European letters is revived; and as the antiquity of the former can be traced to a period almost as remote as our era of the deluge; it is inferred and insisted upon that all the European letters were originally Sanscrit, not excepting the Greek.

[c] See Gliddon's Ancient Egypt.

Another learned philologist[d] shews a concordance of many western and oriental letters; extending his affinities and similarities also in the opposite direction, from the Ethiopian in the south, to the Thibetian and Manchou or Mongolian in the north of China. Another[e] has announced that the ancient Etruscan characters, which have so long been buried from human sight, and removed from all possibility of change or alteration, correspond precisely with the ancient Greek characters, and those of the Druids, and the Runic and ancient Irish. This similarity is also set forth in the Encyclopædia Britannica.

The almost universal concordance thus attested by various writers in different countries and at different times led me to suppose, that alphabetic characters were not originally invented by one nation and transmitted to another, but co-ordinately derived by them from one common source of primeval sciences and arts. A further and more minute examination of the subject has more fully confirmed me in this impression, and I at least

[d] Eichhoff. See "Parallèle des Langues, de l'Europe et de l'Inde."

[e] Müller's Etruscans. See also Encyclopædia Britannica, and Astle's History of Writing.

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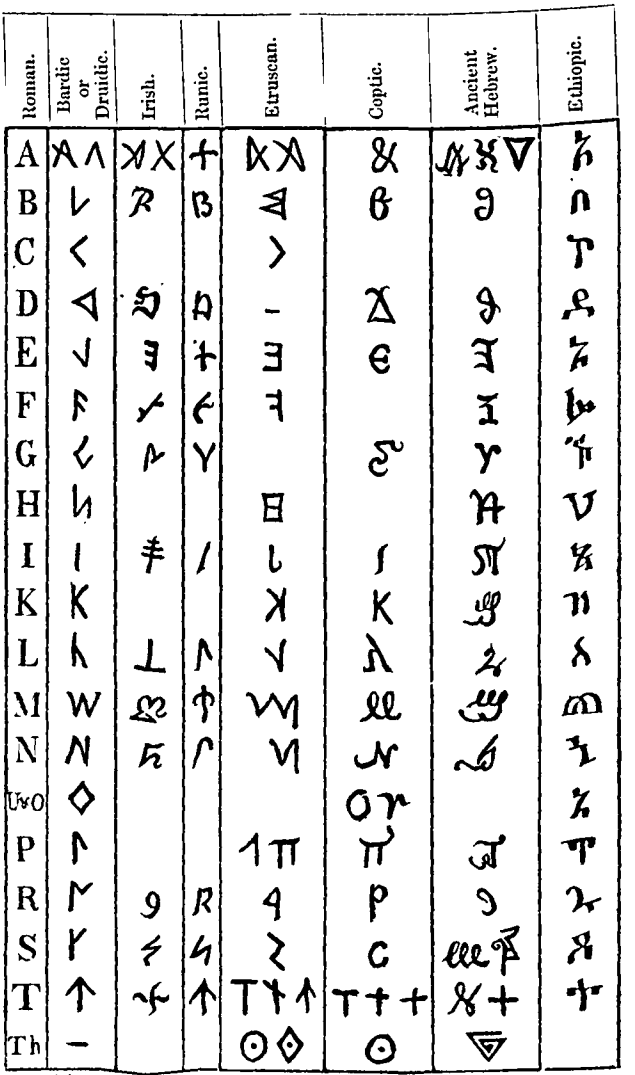
A CONCORDANCE OF



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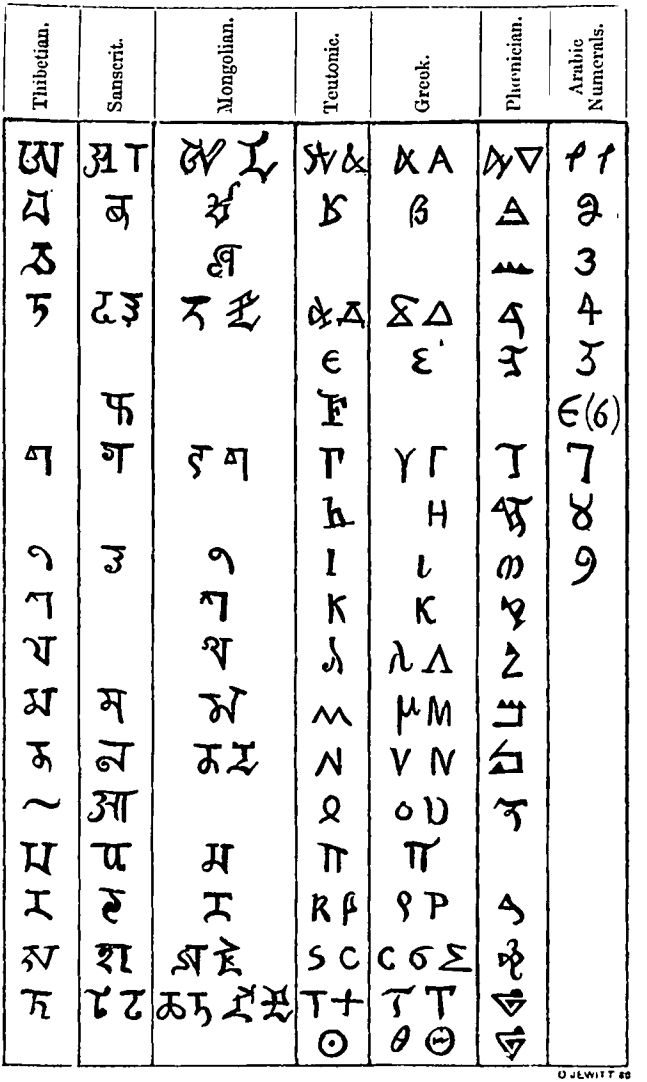
ANCIENT RADICAL ALPHABETS.



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do not doubt, that, prior to the Dispersion, as men had but "one speech and one language," so they had also but one alphabet, common to all, with which they eventually departed to their respective destinations.

Here is a table shewing the Concordance of the Radical letters of all the great nations of antiquity. The reader may judge at a glance how striking is the similarity which one column presents to another, and how obvious the general affinity which prevails among them all.

Let him forget for a moment the many ingenious and well argued and often repeated theories and speculations respecting the invention of writing among various nations more or less emerged from barbarism. *Reasoning* is by no means absolutely necessary for the attainment of Truth; but faith. The simple Table before us speaks volumes for itself, it imposes less upon our patience, and far less upon our credulity or belief, unless indeed its very simplicity be a stumbling stone; for we have been accustomed to regard this as a most abstruse subject, and one only to be handled by the most profound linguists.

The characters are here arranged in the order of the Druidic letters, or that which

appears to me to have been the original primeval order.

It will be observed, they all bear a most remarkable affinity to one another; the only causes of difference being conventional. Some of them are written from right to left, others in the opposite direction; in some the squareness prevails, in others a roundness, and in others there is a tendency to the triangle; three significant figures among primeval men. The Celtic, or Druidic, or Bardic, is clearly the same as the Roman, as also the *Irish and Runic* and the Etruscan. There is a peculiarity observable in these which has been well and ingeniously attributed to the ancient custom of cutting or notching inscriptions on the sides of square or triangular[f] pieces of wood called Lots or *Coelbren*, "token sticks." This accounts for the form of the Bardic D which stands upon one of its angles, and the arrow-headed form of the I.

The ancient Hebrew, Ethiopic, Thibetian, and Sanscrit, are evidently written with a reed, and the *Manchou*[g] with a hair brush or

[f] It has been suggested, that the four-sided sticks were for Bardic Rhymes, and the three-sided for Triads.

[g] The Manchon are an ancient people, who are said to have invaded China in remotely early times, and who were expelled thence in the third century before our era.

pencil, such as the Chinese still use. The Teutonic is clearly the same as the Greek, and the Greek as the Coptic. The reader may judge for himself, whether it is more likely that the Greek alphabet was derived from the Phœnician; they are side by side; or if derivations must be traced, whether it is not more likely that it was derived from any or all the others, rather than the Phœnician.

The cross the first letter and the last.

But let me draw the reader's attention *to the Cross* as it appears in every column of the accompanying Concordance. Observe, it is the first letter and the last of the primeval radical alphabets, or, to use a phrase which belongs to a period when other letters were added to the original sixteen radical letters of Greece, *The Cross is the alpha and omega of the primeval radical alphabets.* Its form at the beginning of the alphabet is the cross, called in these days after St. Andrew; and that at the end is the common Greek cross, or Latin, or the letter T[h].

These two are the sacred letters together

I do not doubt, that this alphabet is the same as that with which the primitive Chinese departed from Armenia.

[h] In Boys' Works, p. 254, printed in the year 1629, is the following passage; "The last character of the Hebrew's Alphabet was a plain figure of Christ's cross, to signify that Christ is the end of the law, written in Hebrew."

with D and Th, which are but softer forms of the latter; and observe, two other sacred symbols are employed to represent them, namely, the triangle the symbol of the Holy Trinity; and the circle the emblem of the sun, the type of the All-governing Deity. The formation of the Etruscan A betrays how that letter in course of time lost its original shape; it is the × cross formed simply without raising the pen. The ancient Hebrew aleph, which has been said to resemble a bull's head and horns, or, as another learned author remarks, "a man" in an unnatural position with arms and legs extended, is simply the cross, the second stroke of which is made by two smaller ones to avoid blotting, for the first stroke is thick *as in the Ethiopic.* The Manchou or Chinese alphabet as I prefer to term it, presents a very interesting confirmation of our statements; and the more interesting, because most writers so positively assert, that this remarkable people never had an alphabet.

The three sacred letters, the A, D, and T, are obviously the same, and present only a slight deviation from the original cruciform characters.

I may be permitted to introduce here a notice of the numerals inserted in the last

column of the concordance. They seem to be an alphabet, as far as they go; we cannot wonder therefore that so many nations have the same, or nearly the same, numerals.

This Table before us brings us irresistibly to the conclusion, that all radical letters were derived from one source. From that source they were conveyed in one of two ways; either communicated from one people to another, as is generally supposed, or simultaneously derived at the general Dispersion; each tribe carrying away, with it the same alphabet from Armenia. For the former of these suppositions, there is *no* authority in the traditions of primeval nations; whereas for the latter, there is abundant testimony and abundant analogy also. I propose briefly, before leaving this interesting subject, to return to that of the Cross, to direct the reader's attention to some of the many primitive traditions which remain to us with regard to the very remote antiquity of letters. The traditions and fables of the old world have been too hastily rejected and thrown aside: they are a source of information too much neglected: supposing for a moment that they are "pure inventions" of other days, why are they not as good as the clashing inventions of modern times? they refer entirely to subjects of which

we know little or nothing, except through those very fables; and why do we profess to know better than the ancients of their own history and attainments? The primitive traditions of the nations of antiquity with respect to letters in general, and to those given in our alphabetic table, point concurrently and evidently to the same period, and it seems to the same person, as the source of their radical letters.

Primitive traditions.

The Egyptian Priests, for instance, attributed their letters and hieroglyphic characters to Thoth or Hermes, stating that another Thoth, of antediluvian times, first invented them. The Hindoos relate, that their deity Bhood (some say Bramah) "taught the Brahmins the Devanagari, or ancient Sanscrit, letter by letter, to be communicated to the world." The Chinese contend for the same honour for their deified Emperor Fohi. The Scandinavians attribute the arts of civilization, and the letters of their Runic, or mysterious writing, to their deified warrior Odin, or Woden, stating that he brought them across the sea. The Celts and Cymbry claim a similar honour in behalf of Gwyddon. "He was the first who composed poetry, and taught letters, and he engraved them upon stones." Also letters are attributed to Āed Mawr, a

great benefactor of the Druids. The Persians assert, "that the first monarch of Iran, and the whole world, named Maha-Bhud, or the great Bhud, received from the Creator sacred characters, and a book in the heavenly language." The Babylonian tradition is, that Oanes (answering to the Dagon of the Philistines) "came out of the *waters* of the Euphrates, abode with them forty days, and having taught them the various arts of civilization and also *that of writing*, disappeared." The aboriginal inhabitants of America had a tradition of a benefactor, who taught them agriculture, and painting, and other arts, and then departed in a small skiff of serpent skins, over the sea, promising to return. There is also another legend, which is more to the point, and very interesting. In the interior of central America, among the granite mountains there are some inscriptions, "the characters of which resemble Phœnician letters." The natives attribute them to "their great ancestor, who came there in a floating house at the time of the great waters; when the waters subsided, the rocks were left in a soft plastic state, and their ancestors wrote those characters with their fingers." The Greeks, like the Egyptians, attribute the invention of letters to Hermes, or Mercury; but they state,

that Cadmus, the son of Agenor, first introduced them into Greece.

The reader who is acquainted with the alleged history of the personages mentioned in these legends, will observe how striking is the similarity between the traditions of these various nations and people. Thoth the Egyptian Hermes, "the herald between two worlds," who was always represented as a human figure with the solar orb over his head, is evidently the human type of the Father of the Universe; that is, the Adam and Noah of their mythological system. The Hindoo Bramah and Bhood are similarly representations of those great Patriarchs of the old and new world. The histories of Woden and Gwyddon refer these also to the diluvian period. Fohi has been acknowledged for some time as the Noah of Chinese history, "the sun" of the celestial empire, corresponding to Bhood "the sun" of India, to Woden of Europe, to Oanes and Dagon of Babylon and Philistia respectively. These all point to the deluge, like the legend from Central America, and not *unlike* the tradition of ancient Greece; as a very brief reference to Greek mythology will serve to convince us. Let not the classic scholar be offended; I will not impugn the fame and honour which Cadmus

has long and doubtless most deservedly enjoyed; but I do venture to impugn the chronology which parts Cadmus from his compeers, by many centuries; parts him from his relations, and even from his wife! The same mythe which informs us that Cadmus introduced the fourteen radical letters of the Greek alphabet into Greece, (*though not from Phœnicia, or in the year* 1493 B.C.) informs us also that he was cotemporaneous with Minos, the son of Jupiter; that he lived in the time of the Argonautic expedition; in the time of *Deucalion;* and during the deluge of Ogyges; that he was connected with Bacchus, a personification of a part of Noah's life. He seems to have been the same as Ion, the son of Xuthus, (Noah,) from whom the Greeks were named Ionians, or Javanians, the descendants of Javan, son of Japhet. These obviously give a fairer view of the time when Cadmus flourished; and the primeval antiquity here proposed for him, and the Greeks as a nation, is fully confirmed by their various early names, such as Javanians, Argives, Arcadians, Thebans; all these take us to the diluvian era for the chronology of Cadmus. Cadmus introduced into Greece letters which Hermes, " the herald between

two worlds," the mythic type of Adam and Noah, had invented.

Thus we trace back the antiquity of letters by the united testimony of the primeval nations; and are enabled to understand in some sense the allusions of Josephus to "the letters of Seth;" and those remarkable words of Pliny, who after enquiry and examination, arrived at the conclusion: "as for letters, they have been from the beginning;" and the words of Suidas, who says, "Adam was the author of arts and letters;" and lastly, the allegations of Sanchoniathon and Berosus, preserved in Cary's Fragments, "that letters and even sciences were taught before the deluge." "Tradition speaks most strongly," says the Rev. T. H. Horne, "for the use of letters first known and practised in those parts from whence the dispersion of mankind was made[1]. Hence it is reasonable to presume, 1. That letters were known before the Dispersion. 2. That they were known before the Deluge. 3. That the knowledge of language and letters was communicated by the Almighty Creator to man."

The Cross. We turn now to the sign of the Cross, which we have been tracing indirectly into

[1] Horne's Introd. to Bibliography, pp. 77, 83.

remotest antiquity. The reader will remember, we traced it first in its outward material form and alleged import among the principal nations of the primeval world. That alone suggested the conclusion to which our subsequent enquiry into the antiquity of the alphabet has actually brought us; namely, that the Cross was known to Noah before the Dispersion, and even before the flood: and I will venture yet further, and say, the Cross was known to Adam; and that the knowledge of it, as a sacred sign, was imparted to him by the Almighty. When the reader comes to know more of the received meaning of that sign, and the sacred and significant mysteries which were inseparably associated with it, among the primeval *heathen* nations, I am confident he will agree with me, not only in believing that the knowledge of it was so imparted to man; but also that with it were imparted, *in minute detail,* prophecies respecting the future triumph of the Cross over the evil Serpent. The promise that the seed of the woman should bruise the serpent's head, is but an enigmatic summary of the prophetic mysteries preserved and handed down even by the *heathen.* I cannot but think, that the first man himself arranged the Cross *intentionally* in its most significant

position; namely, in the beginning and in the end of the first principles of all literature; making it by implication the beginning and the end of the means whereby future generations, to the end of time, should be enlightened; "the Alpha and Omega;" the Sign of Him Who should deliver man from the bondage and curse of the tempter.

CHAP. III.

THE ESOTERIC IMPORT OF THE CROSS AMONG THE PRIMEVAL NATIONS; ITS CONNECTION WITH SACRED MYSTERIES, WHICH IDENTIFY IT WITH THE SYMBOL OF THE CHRISTIAN FAITH, EXISTING IN A PROPHETIC CHARACTER.

HAVING traced the Cross in its material form, and in its alleged meaning in the heathen world, through periods long anterior to our Christian era, and through places where the holy Faith has scarcely yet been promulgated; let us enquire now what was the secret import attached to the sign among the initiated in those times.

In this enquiry we shall see how the Cross triumphed in Prophecy over the Serpent, how prevailing in the very heart of Ophiolatreia, it still ever remained the constant witness of a great external power,—greater than the powers which seemed to rule, and overruling all; how the Cross remained the token of a promise, the ardently cherished promise, that

men should eventually be delivered by an Incarnate God from the cruel bondage of the evil serpent. It is impossible to my efforts to explain this more clearly or minutely here, without disarranging the order I have with difficulty endeavoured to observe; but briefly as I may, I will conduct the reader presently to the grounds upon which these assertions are founded.

When I first discovered the sign of the Cross among Druidical antiquities, and traced it back, as I was bidden, to Phœnicia, and thence to Egypt, and then to the Brahmins—the Chinese, the aboriginal inhabitants of the mysterious cities of ancient America—I little suspected the depth of interest to which the pursuit would lead. One subject after another led me on in wonder. Not that I respected not that holy sign with which Christians are sealed to their profession; or that I thought lightly of that glorious banner, under which we have been enlisted to contend with enemies greater and mightier than we are—and with *Faith to conquer*—our national banner too under which we, a comparatively small nation, and few in numbers, have been advanced among the nations of the world to a proud and high position;—the banner under which we, as a Christian

nation, have been enabled to beat down the standards of the serpent the sun and the moon and other symbols of idolatry. With all reverence for that holy, *that simple* yet so beautiful sign, I still little deemed how it had been through many many ages the sign of hope, a lonely ray of hope in a benighted world; the sign and pledge of prophecy, and the token and assurance of an ultimate triumph. I little knew how many had regarded it with holy zeal through many generations in early time; and how though after many generations had passed away, and though nation after nation had passed from the scene of their drama, yet—and though its mysterious import still remained a secret to "the millions,"—yet it was never lost; we may trace it still, and see how reverently and with what pious care it must have been transmitted and preserved. In these days which we have lived to witness, when "the unbelief of the last times has set in, and the great deep of infidelity stands open;" when not only the unity of Christendom is broken, but unity of heathendom also; when the old systems are crumbling and falling on account of unfaithfulness, and when professed Christians and Jews and Heathens are all generally falling short of their professions; it is not fair at

such a time to judge what the heathen were originally, without recurring to what we can gather of them from early times. We must not, of course, test them by the precepts of the Gospel, or any laws of the kingdom of Grace; but placing these aside as not yet promulgated, what test is there of earnestness and devotion which the character of the Heathen of old shrinks from? There is none: self-denial, to the extent of mortification, and suffering, and death, is the assurance we have that they were most devoted, in mind and body, to their religion; their religion was their all; it was their freedom, their happiness, their life itself. Their gods and their Religion were chief in their thoughts; their practical belief in the omnipresence of the Deity led them to give life and animation to all existence, and thus they embodied abstract truths. Genii presided over every locality, the lofty mountain and the valley, the wood and the river, the sea and the caverns of the sea. The heathen could not walk abroad, but he felt himself in the presence of one or more of his deities; if he found a place or a spot attractive for its beauty, that he thought the residence of some presiding spirit; he could not sit in his house by his own hearth, but he was

Heathen religion.

there watched and protected by his household gods; he could not marry, but a Hymen led the way; he could not gather the fruits of his labour, but he received them from a Ceres and a Pomona; he could not go forth to battle, but a Mars and a Bellona led the van; he could not die, but the Fates cut the thread of his life. Now all this bespeaks a character for the Heathen system, which we must not lose sight of in our progress. If we are not disposed to be superstitious, we must at least remember that they were so. With these remarks we will go forward with our subject. One important esoteric meaning of the Cross which presents itself in primitive mythes, and in the exoteric allegations of the heathen, is, that it was the symbol or emblem of God; the Almighty, Invisible, Omnipresent Spirit; and also of God the Redeemer and Deliverer of man from bondage. The reader probably anticipated this meaning of the Cross, as we enumerated the allegations of the heathen respecting it in a former chapter. We see the attribute of Immortality, for instance, shadowed, when the Egyptian Priest and Brahmins tell us, that the Cross is the symbol of future life and eternity; we see the Omnipresence of the Deity, when it is alleged, that the Cross symbolized the world;

The Cross the symbol of God.

it was a great dogma of the heathen, that "the whole world is God;" we see the superintending Providence and Power of God in the assertion, that the Cross is the symbol of the subtle all-pervading elements and the four seasons. We see again the consecrating efficacy of the holy sign in the form of the temple and sacrificial cakes. The assertions of the ancient Americans respecting the Cross are less shadowy; they worshipped the sign as the image of God; they broke it, and eat it as a means of communion and bond of union and fellowship. The Druids also regarded it as the symbol of God; they wrote the unmentionable name with it, and consecrated their sacred Tree, the virescent emblem of the Deity, with the Cross.

Universal Name.

In addition to these, there are a few other instances which confirm this import in an interesting manner. In the radical alphabet already given, we have shewn that the Cross is the first letter and the last. Now it appears, that there are two words or titles of the Deity as universal as that alphabet, which begin with those two letters respectively. The former, "Allah," a term still prevailing in the Eastern world, and one which has prevailed in Northern Europe, where it had the form of "al" or "el;" and in Southern

Europe, as the Greek word ἥλιος* attests; and in Northern Asia, Thibet, and China, where we find the word in a form peculiar to that region: as "ayo" and "aign."

The other title of the Deity, which begins with the last letter of the alphabet, was equally universal. In Egypt it was Tha and Ptha; in Greece, Theos; in Northern Europe, including Scythia, variously Thau, Taut, Teut, Tait, Tuisco, Theutates; in Central America, Teotl, Teopt, Teules; in China and Thibet to this day, Tseeng Thsaign, a word common also to the Malay territories, Japan, and Burmah: and, lastly, in India, and among the neighbouring people toward the north and the west, the word is Deeva, Theeva, Deo. These all are evidently the same primitive word in local forms.

In addition to this, we must bring forward one other circumstance. In Egypt, where the hieroglyphic system (which we have already hinted the followers of Mizraim brought with them from Armenia) was practised in the highest degree of perfection; we find that the rule for writing a name in hieroglyphics was to place under and for each of the letters of the radical alphabet

Hieroglyphic system.

* In the common acceptation, Sun; in the obsolete, God.

which composed the name, some animate or inanimate object whose name began with that letter. The first being therefore the actual or symbolic representation of the whole name. To write Adme, for instance, the Coptic for man, a man was depicted for the first letter A, and the other letters were supplied, by signs and symbols, whose name began with d, m, and e respectively. So to write Al or Tha, the cross would stand first for the letter A or T, as the symbol of the Deity. And we find, moreover, that all the homophones of A and T are sacred animals, and things such as were worshipped; for example, the bull, lion, ram, eagle, ibis, tree, serpent, hare, scarabæus, a hand, a hand holding a triangle, a lotus, three flowers growing in one mound, a pyramid, a triangle, &c. emblems, it will be observed, which typify also the triune nature of the Deity; and it should be remembered here, that the two softer forms of T, namely D and Th, are represented respectively by a triangle, and a circle with a *dot in the centre*, the astronomic sign of the *sun*. Such was the manner of hieroglyphic writing in Egypt; whether the same manner obtained in other countries, or how otherwise to account for the circumstance of the names of the Deity beginning with two

letters, which are each of them a cross, I know not.

There is yet one more topic relating to this matter which I would notice here, particularly as the subject is almost lost, or known only to a few. I refer to the method of writing with chosen trees, or sprigs of trees, arranged in an alphabetic order. The only code which is preserved to us entire is that of the ancient British and Irish Alphabet of Trees. The Druids, however, were not by any means the only people who possessed this mode of mysterious writing, for traces of a corresponding system may be found among other primeval nations. The learned Kircher tells us, that "the Egyptians who received their letters from Thoth, received also some characters which were formed by *Trees*;" and from the writings of the Chaldæan Rabbi Nahan, the same antiquary obtained the following remarkable passage. "The great tree in the midst of Paradise, whose leaves are letters, and the branches, or a collection of twigs bound together, words." Again, Hamner, a German who travelled into Egypt and Syria about the latter end of the last century, brought hither to England an ancient Manuscript in Arabic. "It contained," says

Tree writing.

Davies[a], "a number of Alphabets, two of which consisted entirely *of trees*." The same author enumerates several metaphors and proverbs of the Arabs, which evidently refer to this system; "I know the wood of the tree before the fruit is ripened;" that is, I know his genius as soon as he opens his mouth. Alam, a cypress, signifies science and learning; tesnif, the budding tree, composition of a book; faun, a branch, a part of a science. The Chaldæan word ets signifies a tree, and also to give instruction; and kerem, a vineyard, is also a study or school-room; the Hebrew saiph, a branch, is also a thought or idea; the Chinese si is a tree, and a learned man; and their academical degrees to this day in the "celestial empire" are in a similar strain: an elegant shoot of fine talent is said to be equivalent to our Bachelor's degree; and the grave Doctor in Divinity is styled, "the man of the forest of Pencils."

The Sanscrit sistra, a tree of many branches, is likewise a book of sciences; like the Irish seastra, a book of astronomy. Let the reader observe in passing the similarity of the words above given signifying tree, book, and learned

[a] See Celtic Researches for further particulars of this system.

man. Davies happily suggests, that the Greek fable of the trees dancing to the lyre of Orpheus signifies the invention of poetry, and that words formed of the sprigs of trees arranged in order, danced, that is, kept time and measure with the tuneful harp or musical rhythm of Greek poetry. The following quotations from the wild chaunts of the Bard Taliesin seem also to bear upon the point:

" I am Taliesin;
I am acquainted with every *spriy*
In the cave of the arch-diviner."

And again,

" I know the intent of trees,
In the memorial of covenants
I know good and evil.
* * * *
I know what is decreed,
Praise or disgrace, by the intention
Of the memorial of the *trees* of the sages
I understand my institutes."

The " sacred tree" of the Druids, namely the oak, stood in the alphabetic code as one or both of the sacred letters which symbolized the Deity; so also the Egyptian sycamore, which has the same phonetic value as the Tau; so again the Banyan tree of India, which was consecrated by writing the symbol of God upon it; and the ash tree of the Scandinavians, which stood for the sacred

letter A; and the vine of the Jews, which stood for their mysterious letter Daleth.

The Tree was therefore an emblem of the Deity, and, as it were, secondary to the Cross, which was the primary emblem. In every considerable nation of which we have any knowledge, we find that every town, and almost every village, had its sacred tree, the symbol of the Spirit whom they sought to worship. The efficacy of the sacred tree and sacred branch coincide so remarkably with that of the Cross, that it is impossible to separate them. If the initiated of primeval days knew of the Redeeming mysteries connected with the Cross, they seem to have known also that the material of the Cross was, from the beginning, designed to be wood; a truth sufficiently typified in the Jewish dispensation.

Let us next enquire, what is the God whom the heathen thus symbolized with the Tree and the Cross? It is scarcely necessary to repeat, that that God was the same Whom we also profess to serve; but Whom the heathen knew not as we know Him. We know Him through the holy Gospels, they knew Him,—not "by the light of nature," for it does not appear that men were ever left to guess at such subjects by nature,—but by

primeval revelation handed down piously through many generations. We learn from the mythes of the heathen, that the initiated, at least, knew of the triune nature of God, and that they believed that the second Person of the Trinity would become incarnate, and dwell among men;—deliver them from the folds of their enemy the serpent, and then ascend up to the Father in Heaven, there to reign as a triumphant King for ever; and all this in connection with the Cross which we have been tracing!

This brief relation of the articles of their prophetic belief does not comprehend all that seems to have been revealed to them; but let this statement suffice for the present, while we endeavour to illustrate the truth of it from the mythes of old time.

The Heathen system of primeval time, though it comprehended a multitude of idols, still it clearly shews a belief in one God, and three Persons, whose attributes are figured by the three classes or kinds into which the idols and temples are arranged. The great omniscient, omnipresent, almighty and everlasting God," was represented by the various nations evidently on the same principle. He was denoted either by three distinct similar images, or by one image with three heads, or by an

The Triune God.

idol with three bodies and one head; and such was their notion of unbounded nature and infinity of the three in one, that they employed a trine figure to express infinity.

Symbols of Trinity.

The countless multitude of the stars, for instance, was represented by three stars in a triangle (a Chinese hieroglyphic); the sign for "all mankind" among the Egyptians was a man and woman and *three* numerals below; a large army or fleet, or a populous nation, or length of years, were denoted by nine, or three times three; the vast nation of "the Lybians" by three, three and three bows making, according to Champoleon, the word niphait, or nine bows, by which name they were called by the Egyptians. Thus the number three, connected as it was with the idea of infinity, pervaded their systems, evidently in relation to the trine nature of the Deity; but let it be remembered however, in passing, that the great one Spirit, the abstract idea of the God, apart from His attributes, was figured by the serpent, the intrinsic spirit of divinity.

Egyptian Triad.

The three persons, which constitute the chief triad of the Egyptians, are here represented—they are holding crosses in their hands.

The first is Ra, the solar deity, commonly styled the father of gods and men. He has the head of a hawk, (a bird sacred to the sun, an

emblem of the ruling power,) surmounted with the solar orb, through which passes a serpent. In other respects, Ra has a human form, with the addition of the tail of a bull, the god Apis, another type of the first or *ruling* class. In his right hand he holds the sacred Tau or Cross, and in his left the emblem of peace and power.

The second person of this triad is Amonra, called "the son of Ra;" he is represented in various ways; sometimes as conquering, "in the attitude and guise of a warrior and deliverer;" but chiefly as here shewn seated on a throne of state, crowned with the Pharaoh crown. It will be observed, he

is seated offering the Cross, "eternal life," and peace or power; the only one of the three which offers the Cross and peace with extended arms. He is said to have two natures, variously described as male and female, *divine and human.* His great distinguishing attribute is to deliver men from evil genii and enemies otherwise too mighty for them; he is the god also of counsel and wisdom.

The third person is Amon, said to proceed from both the above; he is figured like the first; but has a human head, crowned as the second; he holds the emblems of eternal life and peace.

I will now insert a mythe of Egypt, which has been handed down to us by Plutarch and Hyginus. It has for its hero the second person of the above triad under his other name; it is very comprehensive and most valuable to illustrate the nature and antiquity of mythes in general.

The Fable of Isis and Typhon.

"Osiris and Isis lived happily together; then arose the serpent Typhon, and persecuted them, especially the latter, and at length through envy destroyed Osiris, and committed his broken remains to an ark or chest, and set them adrift in the Nile. In course of time, Orus was born of Isis; and, having escaped the toils of the tempter Typhon, arrived at manhood, and held combat with the malignant enemy, and overcame him in the Nile: he comforted his mother, and with her assistance collected the remains of Osiris, and restored him to life; but it was imperfect life compared with what it had been. Orus then ascended to his throne, and reigns a victorious king; while Typhon, the hundred-headed enemy of gods, lies in Tartarus[c]."

Explanation.

It is not difficult to discern the meaning of this fable. Osiris and Isis represent Adam and Eve, "who lived happily together" in Eden; "then arose Typhon," the subtle serpent, who tempted Eve, and thus brought sin

[c] In this and other mythes, I have omitted a great deal of extraneous matter, which does not refer to the evident import of them, and which seems to have been added in subsequent times to embellish the fables.

and sorrow and death into the world; these constitute the persecution mentioned in the fable. "Through envy," at length, "Typhon destroyed Osiris," that is, Adam, or rather his descendants, who were led on in their wickedness, till God destroyed all but a small portion of them in the deluge; which remnant was saved in the Ark, and is figured in the fable as the "broken remains of Osiris, set adrift on the Nile in a chest;" (the Nile, in Egypt, for the universal deluge.)

Orus, "the seed of the woman" Isis, who was born "in course of time," is clearly a type of our Incarnate Deliverer; his conquest over the Serpent *in water*[d], evidently refers to the Triumph over sin and death, and the efficacy of the same conveyed to us in the waters of Baptism. "He comforted his mother:" so our Saviour comforted His followers, saying, "Be of good cheer, I have overcome the world." "He collected the remains of Osiris, and restored him to life:" so Christ reinstated fallen man in God's favour; and liberated him from the bondage of sin under which the tempter had held him. "But it was imperfect life compared with what it had been:" such is man's state; though redeemed and

[d] We shall find, that the incarnate deity of every country destroys the Serpent in water.

regenerated, he is yet subject to the taints and corruptions of his fallen nature; we cannot be in this world in that sinless state in which Adam was first created, we cannot hold such perfect communion with God as he held. Having delivered man, the Conqueror ascended to His throne in heaven, where he reigns a King for ever, while the enemy of men lies in Tartarus. Other fables prefigure the future coming of the once Incarnate Deity, to *destroy* utterly the Serpent, at the end of the world.

This interesting fable, I need not say, is of remote antiquity; it existed and was taught for centuries *before the Gospels were written;* and it contains internal evidence in itself, that prophecy and the history of man's first estate came hand in hand, and so were transmitted. And let the reader notice also another feature in this fable, its exclusiveness. See how the Egyptian assumes for his own country the honour of representing the first human pair; how he makes his own country, and his own sacred Nile, the scene of events which belong to the history of the whole world; how he appropriates prophecies as well as history, and fulfils them in the person of one of his own deities. This is a remarkable characteristic of all primeval mythes; the mythology

Character of mythes.

of all the nations was of precisely the same character. The Chinese to this day preserve the same, assuming to themselves exclusively the title of the "Celestial Empire," the lineal representatives of the happy celestial pair who lived in the beginning of the world.

Hindoo Triad.

We will consider next the Triad, and a few mythes of the Brahmins. The supreme mind of the great god in whom they believe displays its powers in three grand operations, of "ruling, delivering, and preserving;" these are expressed by the three letters A. U. M. united in one mystic syllable Aum, which the Hindoo always pronounces with the greatest reverence. These three powers are separately embodied in Bramah, Vishnu, and Seeva. The first of these holds the preeminence, "sharing the essence of the supreme mind;" but he attracts comparatively little outward worship and attention. He is the "father" and sovereign of gods and men, and is represented sometimes with four faces, signifying his power over the four elements and the four quarters of the world; round his waist is the lotus flower, and on his royal crown the sacred bird.

Vishnu, the second person in this triad, is the son of Bramah; he is usually represented as sitting cross-legged upon a gorgeous

cushion, (an eastern throne,) crowned, and holding in his right hand an instrument resembling the letter T, and in his left a sceptre, or a lotus flower on a long stem. This deity is regarded as the deliverer of men from the dangers to which they are naturally exposed in this world. For this purpose he is said to have become incarnate nine times under various forms or "avatars." Of these we need mention but one, his ninth incarnation, in the form of the "man-god Chrisna." This is the most important and favourite transmutation of Vishnu, the one which the priests and poets of the Hindoos most love to dwell upon. The alleged history of this personage, though not more striking than that of the other incarnate deities of other mythologies, led Sir W. Jones to imagine that it had been borrowed from the Gospels in the early days of Christianity; but he found its remote antiquity an insurmountable difficulty to this supposition. We have his testimony, and the reluctant testimony of several other writers, in support of the assertion, that this mythe, like the fable of Typhon already given, was known and taught for many centuries before the promulgation of the holy Gospels.

Chrisna, the son of Bramah, was born of

a human mother at a place called Mattara, where a magnificent cruciform temple was subsequently devoted to his worship. The time of his birth had been foretold in the sacred books, and also that he would displace the reigning king of the time. The tyrant Cansa being informed of this prediction, and ascertaining also that the supposed rival was already born, immediately ordered that all young children under the age of three years should be put to death by poison, which cruel command was executed upon all but Chrisna, whom the gods preserved by removing him privately from the scene of slaughter. He spent his early years in strict retirement in his reputed father's farm, and when he was grown to manhood, he came forward and undertook many dangerous exploits out of love towards men, and for their deliverance. He taught the Brahmins meekness and benevolence; he washed their feet to teach them humility; he raised the dead to life, by descending for that purpose to the lower regions, the abode of departed spirits. During his sojourn on earth, he acted as a herald of peace, and his amazing powers were always directed to defend the helpless. He overcame the great serpent Assoor-aghe, who had threatened to swallow him on account

of his good deeds towards men; he conquered also the black serpent Kali-naga, which had a thousand heads, and lay concealed in the sacred Jumna, poisoning the waters of that river: such was the baneful influence of his poison, that Chrisna's friends and cattle perished if they tasted of the water. Chrisna maintained a long conflict with this great serpent, and his friends thought that he was overpowered, for the enemy paralyzed him, and proceeded to wind his ample folds around his victim in order to crush him; but it was not permitted by the gods that Chrisna should be crushed or wounded, except *in the heel;* there the serpent inflicted a deep wound. Chrisna remained in the power of Kali-naga for a little time, and then began to magnify himself, and he expanded himself so much as to compel the serpent to relinquish his hold; thus without weapons he overcame the serpent, and *bruised his head,* and stood upon it in triumph. At this crisis the wife and children of Kali-naga interceded for him, and the conqueror released him for the present, saying, "Begone into the abyss; since I have engaged with thee, thy name shall remain unto all time, and gods and men shall think upon thee without dismay." So the serpent

was banished, and the waters which had been infected with his poison were made pure and wholesome for the followers of Chrisna and their cattle. Two images, illustrative of this combat and victory, are said to be in the house of every Brahmin and Hindoo, and in every temple: the former represents Chrisna enveloped in the folds of a serpent, which is *biting his heel;* the other represents the same deity triumphantly standing on the *bruised head* of the serpent, and holding out its body with extended arms. The end of Chrisna is thus related: "At last he fomented the war of Maha-barat, a just war against tyrants and invaders, and having triumphed over all, he returned to his seat in Vaicontha, the heavenly region." Vishnu, the second person of the triad, is usually represented in the form of Chrisna seated, as I have said, on his gorgeous throne, holding in one hand a cross, in the other a sceptre.

This mythe, which is presented to us as a simple historic narrative, is in reality a *prophecy,* containing details of the more general and comprehensive promise, that "the seed of the woman should bruise the serpent's head." Several events in the fictitious life of Chrisna are so nearly similar to events in the real life of "The seed of the

woman," who truly delivered man from the bondage of the serpent, that we cannot wonder at the charge of plagiarism which Sir W. Jones and others have been at first inclined to lay upon it; but the charge is groundless. Unquestionably the mythe of Chrisna is far more ancient than the Gospels; and the substance of it, with other prophetic mysteries, blended as we find them with accounts of Eden, the innocence and happiness of the first human pair, the wickedness of the sons of men, and the deluge, denote very clearly whence the knowledge of them was transmitted.

In the remotely ancient Book of the Geeta, *Chrisna* is made to say to Argoon, "I am the Creator of all things, all things proceed from me; I am the beginning, the middle, and the ending of all things; I am time; I am all-grasping death; I am the resurrection; I am the mystic figure Aum; I am generation and dissolution."

In another of the dialogues of Chrisna and Argoon we find, "The foolish beings unacquainted with my supreme and divine nature as Lord of all things, despise me in this human form, trusting to the evil, diabolical, and deceitful principle within them. They are of vain hopes and vain endeavours, of

vain wisdom and void of reason; whilst men of great minds, trusting to their divine natures, discover that I am before all things and incorruptible, and serve me with their heart undiverted by other gods."

"Men of rigid and laborious lives come before me humbly bowing down, for ever glorifying my name, and they are constantly employed in my service; but others serve me, worshipping me, whose face is turned on all sides, without the worship of wisdom unitedly, separately in various shapes. I am *sacrifice*, I am worship, I am spices, I am invocation, I am ceremony to the manes of the ancestors, I am provisions, I am fire, and I am the victim; I am the father and mother of the world, the grandsire, the preserver. I am the *holy one* worthy to be known, the mystic figure Aum. I am the journey of the good, the comforter, the creator, the witness, the resting-place, the asylum, the friend. I am death and immortality." "Consider this world as a finite place, and a joyless place, and serve me; be of my mind, be my servant, my adorer, and bow down before me; unite thy soul, as it were, unto me; make me thy asylum, *and thou shalt go with me.*" "They who serve me with adoration, *I am in them and they in me.*"

To appreciate these quotations rightly, we should remember that they were not uttered by Chrisna, but written by the initiated Brahmins more than three thousand, perhaps more than four thousand, years ago, and were intended to convey their prophetic knowledge of the precepts of the promised Saviour!

Seeva.

The third person of the Hindoo triad is Seeva the Destroyer; he is the regenerator and quickener, the all-pervading spirit, and invisible agent, to whom is attributed the events and consequences of the universe and nature; he is worshipped chiefly in the gloom of caverns, in the innermost recesses of which, where the light of day never penetrated, is his shrine or altar, and on it the sacred fire, which burns continually. He is usually represented as a human figure, with a cross on his breast.

These brief extracts may serve to convey some notion of the true character of the religion of the Hindoos; a subject on which many statements have been made, and many theories projected; but of all I would refer in passing to only one, it is that of a thoughtful writer, that "Bhuddism is a diabolical mimicry of Christianity;" other writers upon this, on the subject of temples, have ventured

to say, that even in architecture the Hindoos still practised a diabolical mimicry. It is not meant, of course, that Hindoo temples are more recent in date than Christian churches, or that the Hindoo mimicry of religion was literally a mimicry, and therefore subsequent to the propagation of the religion of Christ; but these writers seem rather to refer to the agency of Satan, in deluding the Brahmins to follow a system which was a counterpart, or typical, of that which was to prevail in the Christian era; as if the deceiver knew of the events and precepts which would follow the birth of the Redeemer, while man, for whose sake these wonders were to be wrought, remained in total ignorance and darkness in the matter.

Scandinavian.

I would lead the reader next to the Scandinavians, the ancient people which occupied the northern and western parts of the continent of Europe; among this people, including also the aboriginal inhabitants of the British Isles, we have already traced some marks of primeval antiquity: their traditions fully confirm our former inferences. Here again I must complain of the hard incredulity of modern historians, who have thrown discredit upon the only sources which remain to us of learning the primal history of this people. They profess to have access to

histories and sacred books, compiled more than three hundred years ago from ancient manuscripts and songs; but they pass them over with contempt. It is admitted, however, by the Drs. Crichton and Wheaton, that it is true, if they followed the northern chroniclers as trustworthy guides, their enquiries would take a wider range, for those annalists would lead them, step by step, through an unbroken line of kings, judges, and giants, back to the primeval ages of the world. "A particular family of Noah's descendants are conducted," by the annalists, "from the door of the Ark, and the plains of Babylon (?), across the Scythian deserts; their gradual increase and subdivision are also carefully recorded." Our modern guides, however, are not so particular.

According to the ancient historians, Joannes Magnus and Olaus Rudbeck, two learned Swedes, Japhet himself settled in the north, and accordingly that Patriarch, with his sons Gomer and Magog, is placed at the head of the Scandinavian kings. The names of Japhet's sons and grandsons were common in Scandinavia long before the Scandinavians or their representatives ever saw the holy Bible to read therein their own history.

The supreme Being of the northmen was

worshipped as the author and ruler of the universe, a Being eternal, omniscient, and of infinite power. They were forbidden to represent him or to worship him within walls, his only temples were the hills and consecrated groves; but notwithstanding the prohibition, we may discover that the serpent and the sun were among the types of this Being. Their temples were constructed of huge stones, or rather rocks, brought together in some way, and arranged in circles, and sometimes in a vast serpentine form, extending for miles over hill and dale; so far that one end could not be discerned from the other; thus they expressed the infinite.

Triad. The triad, which was supposed more immediately to superintend the affairs and events of the world, were Oden or Woden, Thor, and Balder; their abode was in Asgard. The

Odin. first of these, Oden, was "Alfader," the father of all Asen, he was the maker and governor of all the world; from his high throne, Lidskialfa, he can survey the whole earth.

Thor. Thor, the second, is the "son of Odin, and Freya," the earth, (who is also the first woman, or Eve, of the Scandinavian history;) he is the bravest of gods and men, active, swift, and strongest. He guards mankind

from the attacks of giants and evil genii, with whom he wages war continually. He is represented as a *king crowned,* having in one hand a sceptre, and in the other the tremendous miolmer or "crusher" called the "hammer," probably from its being in the form of the sacred T or *cross.* This miolmer was hurled at the head of his enemies, and having performed its destructive errand, it returned to his hand of its own accord; he had also a girdle of strength, which revived his energies.

The third person of this triad, Balder, is described as most graceful, eloquent, amiable, and endowed with every good quality; nothing can exceed his beauty, which seems to dart forth rays of light; his eyes shine with lustre more brilliant than the morning star; to him belongs the power of appeasing tempests. His delight is to live silently in his palace Buidabliæ, "wide-shining," whose situation is indicated by the bright zone in the vault of heaven on a clear night. Balder.

The mythes of the Scandinavians betray a greater extent of prophetic knowledge than others which we have adduced; but, it must be confessed, in a very confused form; when they received the dress in which they appear to us is uncertain. It is fair to suppose,

that those who knew so much, knew it more perfectly than their mythes seem to shew. It is not, however, the manner which we are seeking, but the *matter;* and this we shall find sufficiently interesting and useful for our purpose. Certainly, the hyperboreans were not so refined as the men of eastern and warmer climates, and the delights of their gods, their employments, and those of the spirits of departed warriors, in the vast halls of Valhala, are far from intellectual!

Mythe of Thor and Balder.

Without detaining the reader with the tedious details of the story of Balder and Thor, let it suffice to say briefly, that peace and happiness prevailed for a time; but the continuance of this state was subject to the life of Balder, who seems to have been the spirit of righteousness and innocence. It had been predicted in the sacred Edda, that he would die, and happiness be banished till his return; by the deceit of the evil spirit, the *blind* Hoder, this fatal issue was accomplished, and it became necessary that Thor the son of Odin should become incarnate, and deliver men from the bondage thus laid upon them by the treachery of the serpent. Balder could not be restored without *a sacrifice*, and the destruction or at least the capture of the evil genius of great power. Thor

accordingly pursued the enemy of men, who fled, and concealed himself in a river. From this hiding place he was drawn up; but it was discovered that he was too subtle to be destroyed; he was therefore chained to a rock, where he howls in agony; "when he writhes his body, it is the cause of earthquakes;" there he will remain till the last great day of gods and men. Terrible are the presages of that day; Thor shall hold conflict, and finally vanquish the great serpent, and cast him into the ocean; but he must die from the consequences: and after these things there will be a new era; Balder shall return, and a brighter and happier race of men shall inhabit the earth, and it is promised that they shall be perfectly and eternally happy in another world, or eternally miserable, according to their works. Thor will give to each of his sons a mighty hammer, (miolmer, the Cross,) with which they may prevail against their enemies, as he prevailed, and save themselves at last; and reign for ever, with him, in a state in which there will be no change.

With the exception of some apparent confusion of the first and second coming of the Incarnate Deity, this mythe, as far as we can judge by the light of the Holy Gospels, is a true prophecy. The necessity of *sacrifice*

for the expiation of sin, though only mentioned here, is not peculiar to the Scandinavians; it was the common belief of all nations; and not merely did they believe in the necessity of a sacrifice, but the *sacrifice of the Deity whom they worshipped;* and they believed moreover, that *human* sacrifice was necessary. The Druids, if I may so call the Priests of Scandinavia generally, sacrificed a wicker idol in the form of a man with arms extended, which contained within it many human victims; and all the other heathen nations, perhaps not so horribly, performed the same typical ceremony. Another mystery, which was practised by the Druids, was that of the consecrated cake, which they offered to their idols, and broke it, and eat it as a bond of fellowship; and more strangely still, that sacrificial cake was marked, as in Egypt, with the sign of *the Cross,* the holy sign with which they reverently wrote the name of God three times on their consecrated oak. The sacred cake is still preserved among us, with another meaning, in the "*cross bun*" of Good Friday, the day on which we commemorate the fulfilment of the long-predicted and typified Sacrifice. It was the custom of the Bishops and Priests, who were instrumental in plant-

ing the Cross of Christ on this island, to adopt and retain as trophies of the triumph of the Cross, the significant ceremonies of the heathen. It is to this we may attribute the many Druidical customs which remain among us; the prophetic meaning being changed, they became so many witnesses and trophies of the truth. Among the other monuments of those times, I am disposed to class also some of the many stories which remain of the destruction of serpents. It is true they may have been composed, on the model of the old heathen mythes, to record the extinction of serpent worship, and the introduction of Christianity; doubtless some of them were, but there are some perhaps which may not have had a Christian origin, may not have been entirely historic. Like those of some other countries, where the light of the Gospel has not even yet penetrated, they may be prophetic in their origin, and subsequently historic in their adoption by Christians. I am inclined thus to enhance the interest of the "seven champions of Christendom;" the tales are decidedly triumphant and historic in their present form and title and acceptation; but perhaps they were originally Druidic fables. The names of some of the champions are true Celtic,

and the antiquity of the legends very remote.

Greek Mythology.

However, I will now cease pleading for the antiquity of my champions, and proceed next to another family of the descendants of Japhet, the Greeks. Their mythology is familiar to most of us; but how little do we suspect the nature of it! I propose to take only a few fables which bear upon our subject, beginning with that of Apollo. Whether this and the others are originally Greek, or originally Egyptian or Phœnician, it matters not, so much as the *certainty* that they were known and transcribed many centuries before the Christian era.

Fable of Apollo.

Apollo is the son of Jupiter, the "father of gods and men," by a human mother named Latona, who, prior to his birth, it is said, had been persecuted and threatened by the great serpent Python. Where our hero lived during his youth is uncertain; but he seems to have had access to his father. When he attained his manhood he dwelt in Thessaly, as a humble shepherd under King Admetus; and on account of his good will towards Admetus[e], he promised him that he should *not die*, if he could find a substitute to die

[e] Adme (-tus is the usual Greek termination) signifies *man* in Coptic, Sanscrit, Hebrew, and other languages.

in his place. In course of time, Apollo came forward to destroy the serpent which had persecuted his mother. He found his enemy at a place called Delphi, *secreted in a river*, the waters of which he poisoned; here he engaged in conflict with Python, and killed him with his terrible arrows: (let the reader remember the arrow-headed form of the sacred letter T, or the Cross:) the victor then took possession of Delphi; but it had been ordained that the slayer of Python should be banished from the temple for ten years; and also that he should depart out of this world, and not return till after the expiration of nine revolutions of the great year, when he should come again purified and expiated, and obtain the name of Phœbus, and full possession of the temple of Delphi.

Thus is intimated the prophetic knowledge of the Greeks of the Second Person of the blessed Trinity, Who was to be the seed of the woman whom the serpent tempted; Who promised that man should not die; that is, should not remain under the curse of the disobedience of Eden, if one offered himself an expiatory sacrifice in his stead; Who overcame the serpent tempter with the Cross, *in water*, which was thenceforward sanctified to convey sacramentally to the sons of Adam

the saving efficacy of His triumph, in the remission of natural or original sin; Who by His victory over sin and death obtained His kingdom, though not full possession of it; Who departed out of this world, and will return after many years superlatively glorious and triumphant.

Fable of Hercules.

The history of Hercules is another of these mysterious mythes. He also is the incarnate son of Jupiter, by Alcmena: in his early infancy serpents were sent to destroy him; but he strangled them, though only a child in his cradle[f]. As he grew up, the serpent race were his especial objects of attack; when he attained his manhood, he was the strongest of men, and performed many wonderful exploits. In course of time, Eurystheus summoned him to fulfil the acts of subjection, and to perform the deeds appointed him by fate. He came with reluctance, armed with gifts from the gods, and not without the *terrible arrows* of Apollo with which that deity had slain Python, and undertook his twelve labours. Of the first ten of these we may briefly say, that they

[f] Connected with the birth of Hercules, there is a confused relation of the events in Eden at the fall. We have the garden, the apple, "and the tree in the midst;" and the serpent as a *protector* of innocence!

evidently foretel the triumph of the future Incarnate Deliverer over the several objects of heathen worship, which Hercules vanquished. His eleventh labour was to destroy the dragon which guarded the apples in the *garden* of the Hesperides. He had some difficulty in finding this dragon, and enquired of Prometheus, who directed him to Atlas, who bid him take the load of the globe off his shoulders for a little time, and he would tell him. Thus Hercules bore the weight of the whole world upon him on his way to the conquest of his enemy; and having found the dragon, maintained a long conflict with him, and at length destroyed him with the *arrows* of Apollo; and thus he possessed himself of the apples which the serpent had guarded from the beginning[g].

After his exploit, he undertook his twelfth and last labour, which was, having triumphed over the serpent, to triumph also over death. For this purpose he descended into Hades, and brought back the three-headed dog Cerberus, which guarded the abodes of Pluto, a captive in chains. After his labours, he

[g] "Hercules is sometimes represented gathering the apples, and the dragon which guarded the tree appears bowing down his head, as having received a mortal wound. This monster was the offspring of Typhon."

lived in peace for a short time, and then went to mount Œta in Thessaly, where Apollo had lived, to offer a sacrifice; and while there, he ordered a lofty pile to be raised on the mountain, and having given his *arrows* to Philoctetes, he ascended the pile without fear or astonishment, and bid his friend set fire to it. Homer says, the shade of Hercules wanders in the lower regions; but his immortal part was taken into heaven by Jupiter, who gave him Hebe, the goddess of perpetual youth, for his wife.

I have not given, as the reader may know, the histories of Apollo and Hercules in all the details in which they are preserved; but merely the leading points—those points in particular which bear upon our subject. By the light of the Gospels we are able to distinguish when truth is typified, and where extraneous matter is introduced to make up the mythe. Following this plan a little further, I propose to continue to trace the wonderful arrows of Apollo, now, in this part of our narrative, in the possession of Philoctetes.

I am now about to conduct the reader to a subject which has been the theme of much controversy; many learned volumes repose in venerable dust which I am not desirous of

disturbing. I will acknowledge therefore, that I will not doubt the reality of Troy, or any of the historical features of the siege, the cause, the heroes, or the conquest, or, above all, the chronology; there are, no doubt, sufficient data for all the assertions in their favour; but I would, with all becoming diffidence, assert, that the Iliad of Homer is part of a mythe, in the general outline of its subject, relating to the fall and redemption of mankind. Though the immortal poet gives us no intimation whatever of his intention; he does not even relate in the Iliad the previous and subsequent history of the characters and persons introduced in it; still the poem presents a most ingenious allegory, so full and minute as to leave no doubt, that in addition to all the praise which is justly bestowed upon Homer, and the interest which the beauty of his sentiment and the euphony of his lines demand, there is yet a deeper charm than all in the thought, that the poet knew and believed prophetic mysteries which had been transmitted from the beginning of the world, relative to the deliverance of men from the bondage of the Serpent[h].

[h] On mentioning my view of this subject to a friend, he told me, that the poet Coleridge met with a similar interpretation of the Iliad in Paris; it was written three

Homer's myrhe.

First, we have Paris the cause of the war, the same person, who, at the marriage of Thetis, before the birth of the god-man Achilles, gave Venus an apple; he is the Serpent, the winning, enticing, and beautiful person, who gives an apple to a woman, the goddess of beauty, and then effects the abduction of the most "beautiful woman" Helen from the paths of rectitude. The abduction is followed by war and discord, which remained till the half-divine Achilles appeared, who was vulnerable only in the heel. He came to the war a *destined sacrifice* for the Greeks; their king Agamemnon defrauded him, and reviled him, and still, though all-powerful, he made no retaliation; but quietly submitted to those indignities. Aroused at length by the death of his friend Patroclus, he came forth to destroy Hector, *the brother of Paris.* He killed him, and dragged his body behind his chariot three times round the walls of Troy; but soon after, Achilles was wounded *in the heel* by *Paris,* and died. With respect to Troy, the city of Priam, the father of Paris and Hector, it had been ordained that it could not be taken without the *arrows* of

centuries ago; and that our poet had some intention of publishing it. I have not since heard or been able to hear any more on the subject.

Hercules. Philoctetes, who held the mysterious weapons, was detained by a wound in *the foot*, inflicted by a *serpent;* but, on his recovery, he came to the allied forces; and Troy was then taken and destroyed, and Paris put to death with the same *arrows* which we have already seen were used for the conquest of Python, and the dragon of the Hesperides.

It is not necessary to explain this mythic statement. I cannot believe that Homer, who had so much to do with the mythology of Greece, could have *blindly* invented so many wonderful mythes; or, that he arranged his characters (many of whom are not claimed as historic personages) and his subjects in such very significant order in his poem unintentionally, and without an object.

Mercury.

There is one other fable which I would notice here, as it refers to one who seems to have had something to do with the famed arrows of Apollo, which we have traced thus far; namely, Hermes or Mercury. He is the son of Jupiter by Maia, a type of Eve in some sense, as connected with the garden of the Hesperides. He received from Jupiter, on his leaving the courts of heaven, "herpe," a *diamond dagger*, which he lent to Perseus[1],

[1] Perseus was also the son of Jupiter, by Danae of

and through his instrumentality that dagger was used for the destruction of Medusa, one of the Gorgons; and the sea monster which threatened to devour Andromeda; and Polydictes, who persecuted the mother of Perseus. Hermes was endowed also with the Caduceus, a wonderful and efficacious instrument or sign; it is not difficult to assign a meaning to this most significant "wand of office." It was endowed, says Mythology, with such efficacy, that if it touched a person who was awake, he fell into a deep sleep; if asleep, he would start up in the full vigour of life; when it touched the dying, their soul gently parted from the mortal frame, and when applied to the dead, the dead returned to life; it had sovereign power in appeasing quarrels and controversies, if it touched mortal enemies, they immediately regarded each other with eyes of affection. By means of the Caduceus, Mercury is said to have conducted the departed to their regions of rest; and to have conducted men from one world to another.

The Caduceus is said to have been originally a rod with which serpents were destroyed;

whom it had been predicted that her son would destroy her father; she and her son Perseus were therefore thrown into the sea; but they were preserved, and the prediction of the oracle was verified.

and serpents were accordingly entwined round it as a trophy. Kircher, who was deeply learned in the mysteries of Egypt and Greece, says the Caduceus was originally the sacred Tau; and that afterwards the circle and crescent were added above it, and thus was composed the wand of Mercury; and the same is also the astronomic sign of the planet of that name even to this day. The Caduceus in its present form represents a modification of the universal Ophite hierogram, emblematic of the Trinity; the circle for light, the serpents for wisdom, and the wings for life; signs corresponding to the title, Trismegistus, or thrice great, Hermes.

These are not by any means all the mythes of ancient Greece which refer to our subject; there are many others equally easy of explanation, bearing upon the early history of the world; and prophetic mysteries also, which the reader, if he be interested in the pursuit, can trace without much difficulty.

The Chinese mythes I pass over till we obtain a few more of them. I do not doubt that the analogy which has obtained on other subjects between this people and the other primeval nations, will not fail us on this most interesting point. Let it suffice to say, that even to our limited knowledge of their religious

Chinese.

mysteries, it is certain that they believe in a triune God; and that their predictions speak of the final destruction of the dragon, who is the great object of their adoration, in the ocean. Thus much we know they hold together with the Cross in its sacred import.

Ancient Americans.

Of the inhabitants of Central America, we are equally in the dark, though not, I trust, hopelessly so. At present we know they have the Cross, which they regard as the symbol of God; that they have traditions of Eden and the deluge, and among their most conspicuous idols, a man, a child, a woman, and the serpent. These, judging from analogy, are the leading points of the mythes relating to the fall and redemption of man. Nor should I omit to mention the expiatory offering of human victims whom they nourished, and even worshipped, and then sacrificed; or that most significant ceremony already referred to, in which they worshipped the sacred Cross, (composed of flour and honey and the blood of victims offered in sacrifice,) and then broke it, with great solemnity, and partook of it as a means and bond of communion.

Summary.

Such then was the God whom the heathen symbolized with the Cross. In close connection with that holy sign, we find they had traditions of the happiness of Eden, the fall

of man, and the deluge; and that together with these historical traditions they had, enshrined in their prophetic mythes, secret knowledge relating to the nature of God, and to the intended redemption of men. In short, to sum up the prophetic knowledge of the initiated of the primeval days, we may say, following the order of our own standard of faith, that they also believed in God the Father Almighty, the Maker of Heaven and Earth; and in His incarnate Son, Who was to be born of a Virgin, and to suffer and to die; but still to triumph over the tempter, who had brought sin and death into the world, to descend into hell, and bring back death a captive in chains; and ascend unto His Throne in Heaven; from thence to come again at the end of time to judge the world, and to award eternal rewards and punishments. They believed in the Holy Spirit, the third Person of the Trinity; in the Holy Catholic Church, and the Communion of Saints, which are clearly typified in their own system and ceremonies; in the forgiveness of sins, procured by the vanquishing of the dragon, and conveyed by water, sanctified for washing away the stains of original sin; in the resurrection of the body; and in the life everlasting.

If I say too much in asserting, that all the

initiated generally of primeval times knew so much, I am very far from any desire to speak hastily or irreverently of such subjects; I will say, that those who composed the mythes we have been reviewing, evidently knew and held these articles of belief; and that they knew also that the Cross was connected with them; and that being entrusted with such precious secrets, and being desirous of transmitting them, in such a manner that the uninitiated and the profane should not abuse them, they reverently clothed them in mythes. As they fabled true history, and typified the nature and attributes of the triune God with significant idols, and in the mysterious arrangement of their temples; so they sought, as I am inclined to regard them, not in levity or in any blasphemous spirit, but rather with that true devotion, and reverent and religious intention, which we must accord as their especial characteristic, they sought to conceal the prophetic revelations committed to them[a].

[a] There are, I am aware, a great many statements, and allusions in heathen mythologies, which are coarse and profane to our opinions; but we should remember, that these mythologies are transmitted through a corrupt and ignorant age, and have evidently been embellished according to the tastes of subsequent times. When we speak of the pure mythes of the first time, we are not answerable for later additions; but as a general rule, whatever our

They practised a judicious reserve in communicating their sacred knowledge. In these days of Gospel light, it is not difficult to interpret the prophetic and historic mythes of the heathen; what a spell is in our hands to open to their benighted representatives who are now still sitting in darkness, the mysteries of the Gospel revelation, hidden in their own mythology, and in their own gods! How enticing and convincing would be the proof of this to their heart. Their old prejudices, associated as they are with all they have esteemed holy, might thus be acted upon, and produce more permanent results than the system which is pursued of denouncing their religion and their holiest rites and aspirations as blasphemy! This is not by any means a new method of dealing with the heathen, the policy of St. Paul as evinced in his Epistles is our assurance that there is true wisdom in it; the success of the early Fathers of the Church in this same practice should confirm it to us as eminently successful, and capable of being so; not only the

opinion, formed as it is on a higher standard, may be, we should bear it in mind, that mythes were composed by the Priests of people who were devotedly religious; so it is possible that there was another view of the same subject, than we are accustomed to hold.

writings of the Fathers, but the monuments of their time, which we shall have occasion to notice hereafter, prove to us; that such was their precept and their example to us.

If then it be so, that so much was known in early times, to whom could knowledge of such a character be revealed more than to Adam, who was originally of divine innocence; who held immediate commune with God, and who, though he fell from that state of sinlessness, was still after the fall a more exalted being than his descendants could be. To him the short and comprehensive promise recorded in Genesis, was given to comfort him in his expulsion from Eden and its joys; and we may fairly suppose, to him also the fuller details of it. I cannot but suppose, therefore, that Adam was the first of the "initiated" as well as the first of men, and even to a greater extent than we have traced. It detracts nothing, as I have said before, from the stability and efficiency of the sacred narrative; it derogates nothing from the authority of holy Scripture, to believe this; but it rather explains some passages, and serves to shew, with regard to others, that, generally speaking, the full meaning of the holy Scripture is unfathomable! As the observations of the astronomer lead him only to the discovery of worlds beyond

worlds, and to confess that he knows but little of the great universe; so it is with the deep meaning of the words of God. Neither does my supposition derogate any thing from the power of God, but rather enhances our poor finite notions of its almighty greatness. For we may observe, that powerfully and mightily, and with unerring heavenly strength, the creative words of Prophecy have been fulfilled! Notwithstanding that so much knowledge was in the world; and notwithstanding the malignity of the arch enemy, who would mar the progress of the great chain of events; and notwithstanding all his deluding and disguising influence upon the heart of fallen man; Satan could not efface the prophetic truths of primeval revelation, and could detract nothing from them; in the very heart of Ophiolatreia the promise was enshrined; and there was cherished the hope of final deliverance, and the holy sign which was the token and assurance that the destruction of the serpent would eventually be completed! Especially to this subject may be applied the eloquent words of a living writer: "Such is the power of God; all human things, as it advances, it moulds and fashions into divine semblances, significations, and realities. It turns not aside, but goes straightforward;

the designs, the passions, the accidents, the graces, the sins of men, the things of nature, and the things beyond nature, it takes on the right hand and on the left, and bears them onward with it to the great fulfilment; they impede it not, they stop not its progress, but are as if only made to further it, and to yield witness to the unbending and unconquerable course of the power of God!" We can discern, as we look upward to the primal source of time and events, how good Angels and bad have been engaged; and how, though in heathendom, the latter have seemed to sway, the former, the messengers of Him Who knows not time, have eventually prevailed; how in the midst of error the little leaven of truth has remained; how though the Cross remained overlaid with the sin of idolatry; how though for many generations it tried the faith of the initiated, it was not in vain. Like the solitary ray of sacred fire which illumined the deepest recesses of the vast heathen sanctuary, it burned on through ages, seen only by the initiated, and known only to them, till the Christian Priesthood came and sought that flickering flame, and placed it upon the Christian Altar; so with the Cross, we will not doubt that many who waited patiently for the fulfilment, re-

joiced greatly when it was announced to them, with conviction, that the long-cherished hope of heathendom was fulfilled, and that the Cross was triumphant in fulfilment, as it had long been in Prophecy.

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PART II.

THE CROSS, AND THE TRIUMPH OF THE CROSS OVER THE SERPENT,

IN TYPES.

CHAP. I.

THE CROSS, AND THE TRIUMPH OVER THE EVIL ONE, TYPIFIED IN HOLY SCRIPTURE PROPHETICALLY.

By types, I mean here the prophetic and typical allusions to the Redemption of man, known and preserved by the Jews in the Old Testament; by the Jews independently, and apart from the Gentiles. I pass over intentionally the traditions of the Rabbins, for they are diffuse, and would lead us to an extensive and not very interesting field of enquiry. The reader, who has accompanied me through the heathen mythologies, may imagine in some respect what is the nature and character of those traditions, or rather of such portions of them as bear upon our subject. If the heathen possessed the knowledge we have found among them, we cannot suppose that the Jews were ignorant; particularly as the prophecies and history were transmitted to Noah, through a channel common to Jews and Gentiles, and claimed by both. We cannot believe that Shem and his sons—who were the direct line of the "sons of God" through whom and in

whom the promise was to be fulfilled—were unconscious of the mysteries which it had pleased God to reveal on a subject so full of importance and comfort to the faithful in heart. Abraham, the chosen representative of Shem, we may be sure, "saw the promise afar off by faith;" and perhaps knew also the import of the offering of his son Isaac; and the meaning of the offering of Melchizedek the King of Salem, "the Priest of the most high God." Again, Moses, "the servant of the Lord," who was skilled in all the learning and mysteries of the Egyptians; who sojourned forty years with the Priest of Midian, who had stood on the sacred Mount, the chosen deliverer of God's people from bondage, he surely understood the prophetic import of his office, and of the wonders, and the ceremonies which he was instrumental in communicating to the Israelites. I would allude further to such intimations of prophetic knowledge in the Psalms and other Books of the Old Testament; but I fear to trench in the slightest degree on the inspiration of the prophetic writers of that holy Book. I refrain therefore from dwelling on this subject, and prefer rather to shew, that the future triumph, which was revealed in primeval times, is indicated by

many events and subjects recorded in Holy Writ *as types*, shadowing the predestined intentions of the Great God.

There are three classes[a] of prophetic types, referring to the deliverance of man from the bondage of the serpent.

The first class consists of types which refer generally to the consummation of the triumph of the Cross; the second, to the material of the Cross; and the third, to the form of it.

Of the first of these there are three which are very obvious and significant, and all, it will be noticed, connected, as in the mythes of the heathen, with WATER: the Deluge, the crossing of the Red Sea, and the crossing of the Jordan. The Deluge is mentioned in the New Testament as that *in* which sin and wickedness were destroyed, and *by* which faith and righteousness were preserved and transmitted. The "sons of men," by their wickedness and the worship of idols and the serpent either materially or spiritually, were destroyed in the Deluge, while the faithful Noah and his family, in all *eight* persons, (a number partly on this account associated

[a] Those who are in any degree acquainted with the writings of the Christian Fathers of the first four centuries will know, that I can claim no originality for the division or explanation of these types.

with the Sacrament of Baptism,) were preserved by it. Again, in the second type we have the children of Israel delivered, and the Egyptians[b], the votaries of serpent worship, destroyed by the waters of the *Red Sea;* and in the third type we see the sons of God parted by the waters of the Jordan from those who had died in the wilderness and had been bitten of the fiery serpents, while they themselves went forward to inherit the promise, and, with the help of their God, to destroy the Canaanites, who were especially devoted to Ophiolatreia[c].

The types of the second class are more numerous, and indicate clearly that wood was from the beginning the ordained material of the Cross. The Fathers point to the Tree in the midst of Eden as the first of these types,—the tree or wood which bore the apple of death, but was also the "Tree of Life." This is a favourite subject of allusion and remark; and not less so is the Ark, the wood which bore Noah and his family safely through the destruction appointed for the unbelievers and the wicked. Next in order we have the wood

[b] Pharaoh the King of Egypt, in his capacity of Priest and King, wore for the insignia of his office "*an asp*;" this was his title.

[c] See Deane's Serpent Worship, Syria.

which was laid upon Isaac to be carried to the Mount Moriah, the same upon which he himself was laid on that mount of sacrifice. The Ladder of Jacob's dream is often referred to as another type; as that which opened a communication between heaven and earth, and was the channel of blessings, and the means of obtaining them. Next, the wonder working Rod of Moses, which was miraculously endowed with power over the serpent race, which swallowed up the serpents of the magicians of Egypt, and was the means of afflicting the Ophite Egyptians; which divided the Red Sea for the Israelites to pass through, and then brought back the water for the destruction of their enemies;—the same Rod which brought water out of the stony rock for the thirsting wanderers of the wilderness. The branch which was thrown in to sweeten the waters of *Mara* is another type; and the pole on which the brazen serpent was elevated, the wand of office, and the sceptre of judges and kings; when the last was kissed, it was in token of forgiveness; but when it was withheld, it left the prisoner to condign punishment. Such types as these may be multiplied. There are many allusions in the Old Testament to the rod of power, and the staff, and the vine, (the sacred tree of the

Jews,) and others, which upon examination with the context will shew the evident meaning of the inspired writers.

The form of the Cross is not so clearly indicated. It is supposed, that "the sign" concerning which there was such profound mystery among the Jews was the Cross; it was held in great veneration, and if used for any mystic purpose, was seldom publicly shewn. The Holy Name was written with three jods within a circle, and beneath this the sacred letter Tau or Cross, which, as the reader will remember, was the first letter and the last. Many ancient Samaritan coins still remain, which have these two letters written in this way. It is not, however, the sign of the Cross we are now seeking, but types of it; of these, though they may not be so palpable as the others we have mentioned, they were still regarded, and have been acknowledged, as such. I propose to give a few, and for further information would refer the reader to a work, entitled, "De Sancta Cruce," where he will find all the types laboriously collected and explained. Moses is supposed to have intimated his knowledge, and typified the form of the Cross, when he extended his arms on the field of Rephidim; when he held up his arms, Israel prevailed;

and when his arms fell, Amalek prevailed. Aaron and Hur, seeing the efficacy of the sign, stood one on each side of Moses, and held up his arms till the going down of the sun, till Israel had destroyed the Amalekites[d]. The form of the Cross is also typified in the number 300, which represents in the mystery of numbers the cruciform letter Tau. In the Apocryphal Epistle of St. Barnabas we have the following illustration of this mystic system: "For the Scripture says, that Abraham circumcised three hundred and eighteen men of his house, but what therefore was the mystery that was made known unto him? Mark first the eighteen, and next the three hundred. For the numeral letters of ten and eight are I H; and these denote Jesus. And because the Cross was that by which we were to find grace, therefore he adds three hundred; the note of which is T, the figure of the Cross. Wherefore by two letters he signified Jesus, and by the third the Cross. He who has put the engrafted gift of this doctrine within us, knows that I never taught to any one a more certain and genuine truth; but I trust that

[d] See a striking Visitation Sermon on this subject, entitled, "The Field of Rephidim," by the Vicar of Morwenstow.

ye are worthy of it." (Ch. viii. ver. 11—14.) This number corresponds with that of the men whom Abram led out against the idolatrous Kings who had plundered the city of Sodom; "he divided himself against them, he and his servants by night, and smote them, and pursued them .... and he brought back all the goods, and also brought back again his brother Lot and his goods, and the women, and the people." It was on Abram's return from the victory, that Melchizedec the King of Salem came to meet him, and brought forth bread and wine, and he was the Priest of the most high God, and he blessed him.... and gave him tithes of all."

Gideon. A similar allusion to the Cross is made in the number of the army which Gideon led out against the Midianites, and Amalekites, and all the children of the east, who lay along in the valley like grasshoppers for multitude; and their camels were without number as the sand by the sea side for multitude. The chosen men of Gideon were 300 who *lapped the waters* of Jordan, putting their hand to their mouth,—not those who knelt down to the water,—and they went down against the host by night with trumpets and empty pitchers, and lamps therein; and they blew with their trumpets, and brake their pitchers,

and cried, the "sword of the Lord and of Gideon." Thus Gideon destroyed Midian for ever. His name was Jerub-baal, that is, the antagonist of *Baal*, the object of the heathen worship; he was the barley cake of which the dreamer dreamed, (the sacrificial cake marked with the holy sign,) that was the destruction of the multitude of the idolaters assembled against the people of God.

It is needless to dwell longer on this subject. I merely adduce these to shew that God was not without witness of His holy purposes, among the Jews as well as the Gentiles; having then attained this step in our progress, let us go on next to the fulfilment of the prophecies and types we have been considering. We shall see that the triumph was not more clearly indicated before its completion, than it is after. Remarkable signs and tokens are around us, and familiar to us; it is true they were invented or adopted by man, and that there is human wisdom and human policy in the adoption and continuance of them among us; but still we should remember, that they are not less the signs of God's Providence. If by man's instrumentality and by the simple laws of nature it pleases the Almighty to work His wonders in these days, so much so that very many attribute effects

merely to secondary causes, and go no further for their origin, and look no deeper for a guiding and preserving hand, they are, nevertheless, as much wondrous signs as the prophetic types. The Almighty's hand is perhaps even more powerfully manifest, when the preordained Will of God is wrought by the unwitting, though not unwilling agency of man. We will now proceed to see how Christians testified the triumph of the Cross.

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PART III.

THE CROSS, AND THE TRIUMPH OF THE CROSS OVER THE SERPENT,

IN FULFILMENT.

CHAP. I.

THE FULFILMENT OF THE FOREGOING PROPHECIES AND TYPES, AS EVIDENCED BY CUSTOMS, SIGNS, AND ANTIQUITIES OF THE PRIMITIVE CHRISTIANS.

THE state of the world, in respect of civilization, at the era of the Saviour's birth was, speaking generally, as low as any recorded in sacred or profane history. On all sides, it was evident, that men had degenerated from a purer and loftier state, the primeval glory and austere majesty of Religion were on the wane, and with these the faithfulness and devotion which characterizes the earliest times; the distinctive magnitude and mystery of primeval temples, the beauty and vigour of sculpture, and the excellence of art, the purity and depth of science, generally were all subjects of unavailing regret, as passing from the world. Some primeval nations had gradually declined to their low estate; others had utterly passed away, and been succeeded by another people, who themselves had degenerated. Mr. Layard, in his Remains of Nineveh, records

with wonder, that he has discovered very ancient ruins, upon others more exquisite and masterly in their general design, and in the detail of their ornaments[a]. These may serve

[a] "It will be shewn, that in Assyria, as in Egypt, the arts do not appear to have advanced after the construction of the earliest edifices with which we are acquainted, but rather to have declined. The most ancient sculptures we possess are the most correct and severe in form, and shew the highest degree of taste in the details." Layard's Nineveh, vol. ii. p. 157. On the subject of the antiquity of the Assyrian empire, it is stated, "that a very *considerable period elapsed* between the construction of the earliest and latest palaces, discovered at Nimrond." p. 221. "In the land of Shinar, the Scripture places the earliest habitations of the human race." . . "The belief was generally current, both amongst Egyptians and Jews, that the first settlements were in Assyria, and that from Chaldæa civilization and the arts and sciences were spread over the world." . . "Most of the early Greek authors, recognising a tradition which appears to have been generally prevalent, agree in assigning to the first kings of Nineveh the remotest antiquity, and in this they are confirmed by the Armenian historians. Their united testimony even tends to identify or to confound (?) Ninus, the first king, with Nimrond himself, or with one of the immediate descendants of the scriptural Noah." p. 223. "Out of that land (Shinar) went forth Asshur, and builded Nineveh." Gen. x. 11.

Among the sacred emblems suspended round the neck of the king, from the N. W., the most ancient, palace, we find *the Cross*, figured at p. 446. vol. ii. Also at page 192. in a note, the author says, "There is reason to believe,

to give us some notion of primeval art, what it was at first, and how it declined; and here we have a true index of what the history of men should be, instead of what it is, as generally given and received.

The deeper we go into time from the birth of our Saviour, and the further we search, of course allowing time for nations to establish themselves, and exercise their powers, the greater is the state of civilization, and higher the standard of science and art, in the pristine grandeur of *first principles*. They may not have had combinations of principles, which constitute greatness in subsequent times; but as far as first principles could be carried, they were carried out with extraordinary strength and vigour. Ours is an age of combinations of sciences, and of superstructures; theirs was an age of simple principles, and firm foundations. In the old time, steady thoughtful minds, of indomitable courage and indefatigable perseverance, produced results which are still the groundwork of science and art; and speak of calmness, and firmness, and durability, and of a period when the world was young and vigorous, and had time before it; when there was not the

that a sign, formed by two cuneiform characters, placed *cross wise*, precedes the name of a divinity."

necessity, real or imaginary, for "*hurrying* to and fro." We are enabled in these days of light to look back to those times, and as we advance higher in light, we see they were not so gloomy; discovery after discovery opens to us new views of wonder; and we are astonished, not because we see so much to admire in the primeval sciences and arts of India and Egypt, of Assyria, of China, and ancient America, but because we had been led to take a far different view of those people and times. We are enabled now to realize in some sense what primeval greatness was, and with the assistance of history, which formerly misled us, combined with modern discoveries, we can partly trace through the long day of prophecies and types, the rise, and progress, and setting of the sun of primeval light.

That sun had set, the parting glow of sunset had vanished, and *it was midnight*, when the Angels announced to men the birth of the promised Saviour. They proclaimed it not to the magnates of the earth, but to humble shepherds, belonging to a race, the despised of the Gentiles, and at this time a conquered and tributary people. Humble shepherds were watching their flocks by night, and the Angel of the Lord came

upon them, and the glory of the Lord shone round about them, and the announcement was heard, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord;" and suddenly there was with the Angel a company of the heavenly host praising God. Then was heard by mortal ears what had never been heard before since man became mortal, the sound of Angels' voices, and the music which they are wont to sing in heaven! The cause was worthy the event, for the "Seed of the woman" was come to bruise the serpent's head. In Bethlehem of Judæa the Messiah became Incarnate; thither three kings, who had looked for His coming, and had seen His star in the east, journeyed, and came to worship Him; they brought with them significant gifts, gold for the king, frankincense for the sacrifice, and myrrh for the victim.

King Herod heard it said, that the time was come when another kingdom was to be planted upon earth by the new-come King, and with vain hope he thought to avert the long-predicted event. The children whom he put to death were the first-fruits unto God of the new kingdom; and the future King was saved, being sent by night into Egypt, over Jordan, and the Wilderness, and the Red Sea, as if to

acknowledge the types of old times, to fulfil the prophecy, "Out of Egypt have I called My Son [b]."

The Baptism.

In course of time He was baptized in Jordan, which river the Israelites had crossed before they began their course, of which warfare was the condition of victory, in Canaan. St. John the Baptist had scarcely baptized his Lord, when the Heavens were opened, and the Spirit descended in the bodily shape of a dove upon Him, and a voice from Heaven acknowledged Him to be the true Messiah, which had been promised at the beginning of the world. With this acknowledgment our Lord began the work of His ministry; teaching the precepts of the Gospel, and confirming them by wonderful signs, and especially by healing the corruptions which the tempter wrought on the souls and bodies of men. He cast out devils, shewing His power over the spiritual enemy of men, which power remained after His triumph and ascension. It is said, Satan has not since manifested such influence on the minds and bodies of men; we read not

[b] In the Apocryphal Book of the "Infancy," in chapters xiii. xviii. and xix. are related several adventures of our Lord, while a boy at Nazareth, with serpents, and how He destroyed them, and miraculously cured His friends from the effects of their venom.

now of persons possessed of the devil in the manner mentioned in the New Testament. As Isaac had carried the wood on which he was to be sacrificed, on his shoulder, so our Saviour was compelled to bear His Cross[c] to that very place, the Mount Moriah, where Isaac was laid upon the altar. There the Redeemer died, a sacrifice, to redeem men from the curse under which Adam's disobedience in Eden had brought them. The sacrifice was all-sufficient and accepted, and accordingly man was redeemed; and nothing remained but the means of conveying the efficacy of the redemption to man. This means, after His resurrection, when He completed His victory, our Saviour appointed in holy Baptism; and He in express words established this Sacrament as the means of conveying pardon and grace; pardon for original sin, and grace to help men to overcome the temptations of actual sins. Thus the tempter of Eden was disarmed, and man delivered; or, at least, the opportunity given him

[c] It is supposed that the whole Cross was not carried by our Lord, but only the transverse beam, which was usually attached to the vertical pole at the place of execution. The malefactor was nailed to the Cross as it lay upon the ground, and then it was raised up and lowered into the pit prepared for it.

to escape, and the long-predicted destruction of the Serpent in water accomplished. "Consider," says St. Barnabas, "how He has joined both the Cross and the water together. For this he said, Blessed are they that put their trust in the Cross, and descend into the water, for they shall have their reward in due time: then, saith He, I will give it to them... We go down to the water full of sins and pollutions, and come up again bringing forth fruit; whosoever shall hearken to those that *call* them, and shall believe, shall live for ever[d]."

Water. The mystic element, water, seems to have held a high place in very many of the prophetic mythes of *all* the primeval nations; in fact, as often as the Serpent is referred to, we find water also; he poisons water, or is destroyed in it, and it is purified and sanctified for the good of men. Important as that element is in heathen prophetic systems, it is not more so, or more frequently alluded to, than in the writings of the early Christians. When we consider the miraculous and superhuman gifts conveyed to us through water, we can neither wonder that it was an important object in prophetic tradition, or that Christians dwell much upon it. On the subject of the building of the Church triumphant,

[d] Epist. ch. x. v. 10, 11, 14, 15.

we read in the book of Hermas, "Dost thou not see over against thee a great Tower, which is built upon *water*, with bright square stones? Hear why the Tower is built upon *the water*, because your life is, and shall be, saved by water. For it (the Tower) is founded by the word of the Almighty and honourable Name; and is supported by the invisible power and virtue of God[e]." I adduce this not for confirmation of truth or doctrine, but to shew, that if the efficacy of water was typified before Christ, it was acknowledged and is, after the appointment of Baptism, as the laver of regeneration. In prophecy and in fulfilment it is admitted, that the dragon is destroyed in the waters, that the power the Serpent gained over men at the fall in Eden, is recovered from him; that the stain and wound he inflicted can be washed away in mystic water; and that the Face which was averted in just anger, is turned to men again in reconciliation for the sake of Him who appointed this means.

The great victory being achieved, we will trace the Cross as a triumphant sign of prophecies and types fulfilled, and see in what light the primitive Christians regarded it, and in what view they present it to us.

[e] 1 Hermas, Vision iii. v. 24—42.

As the Seed of the Woman, Who bruised the serpent's head, was Himself bitten in the heel, was Himself subjected to suffering and death before He triumphed; so before the Cross was planted upon the earth, as the acknowledged banner of the new kingdom, those who bore it and clung to it were subjected to persecution and death. By the envy of Satan, the human governors of the world, the Romans—at that time votaries of the serpent—were instrumental in inflicting great trials upon the followers of the Cross. Fear of mind and torture of body, and death itself, they inflicted; but they knew not that they gave them also, or obtained for them, the crowns of the martyr, and the book and cross of the confessor. In the new kingdom, the sting of suffering and death is changed for more than earthly joy. Being scattered in all parts of the known world, the early Christian bore testimony every where of the truth, and sealed their testimony with their blood. It is the glory of Britain in the annals of the universal Church, that it furnished more martyrs to the cause of truth, than any other part of the Roman dominions; the catacombs in the neighbourhood of Rome also teemed with the devoted followers of the Cross; they lived in those dark unhealthy

recesses, out of the pursuit of their mortal enemies; they worshipped there, offering their sacrifice of praise and thanksgiving still, and there they died and were buried; and many monuments remain to this day to attest their stedfastness. The Cross and other symbols of the Sacred Name, accompanied in some cases with a short pathetic epitaph, mark the places where they await the coming of their Lord.

At the time of which we are speaking, the Cross was not yet planted upon the earth, or supported under the auspices of any ruling human power; nor was it represented commonly and openly in material form, in wood, or stone, or metal; its votaries were still the proscribed of men and the persecuted, who had no settled abiding place; but they carried their Cross with them joyfully whereever they went. They viewed it, and they shew it to us through long ages, as the sign of triumph, and the means of triumph also. It was especially the ensign and badge of the Christians; in prosperity they were not ashamed of it, and in danger they yet fearlessly displayed it. It is recorded of some, that when questioned by their tormentors of what faith they were, they signified their reply by marking a

Uses of the sign of the Cross.

Cross upon their forehead, rather than utter words which would not be understood, and perhaps might be ridiculed. From the earliest times of Christianity, the Cross was signed on the forehead of all who were regenerated, as a token they were no longer "children of wrath," but "children of grace;" and that they were consecrated or set apart for a holy warfare against their spiritual enemies. St. Cyprian mentions the baptized often as "those who have obtained mercy," and "are signed upon the forehead;" and the custom is referred to by most of the Fathers of the second and third centuries, as then fully established; and no doubt so significant a practice has always accompanied the ceremony of Baptism[f]. It is supposed, that there is prophetic allusion to this in Ezekiel, when the man is bidden "to set a mark," literally set a *Tau* or Cross, on the foreheads of such as were to be saved. The Cross was used also and regarded as a sign of consecration; and another use of it, which is much misunderstood and stigma-

[f] St. Basil, who lived in the fourth century, attests, that in his time an apostolical constitution had prevailed from the *Apostles' days*, that those who believed on the Name of the Lord Jesus Christ should be signed with the sign of the Cross.

tized as Popish, I prefer to give in the words of Tertullian himself, a celebrated Father and defender of the true faith, who lived about the middle of the third century. He asserts: "We impress the sign upon our foreheads, whenever we move, when we enter in or go out, in dressing, in going to the bath, at meals, in our conversation, and when we return to rest. If you ask the Scripture authority for this and such-like practices, I answer, there is none; but there is tradition that authorizes, custom that confirms, and submission that observes."

I have referred to these uses of the Cross in the early days of Christianity, because exorcism was implied in them, and actually intended by the simple-minded men of those times. The personality and continual presence of evil spirits was no speculative theory with them; and it was their often avowed belief, that the Cross was an effectual safeguard against these enemies. With this abiding feeling they were accustomed to use the sign in good faith, and exultingly exclaim, "Devils flee before it!" This was their confident belief, and one upon which they openly acted, even to the peril of their bodies and their lives. On this point Lactantius, in the fourth century, thus boldly

Exorcism.

witnesses: "As Christ whilst He lived amongst men put devils to flight by His word, and restored those to their right mind whom these evil spirits possessed; so now His followers, in the Name of their Master, and by the sign of His Passion, exercise the same dominion over them. The proof is evident: when the idolaters sacrifice to their gods, they cannot proceed if a Christian, being present, make the sign of the Cross, nor can the diviner give his responses. This *often* has been the cause of persecutions which we have undergone." St. Athanasius and St. Cyril of Jerusalem also attest the same practical belief[g];

[g] Thus St. Athanasius; "In the midst of the incantations of devils, let only the sign of the Cross, which the Gentiles ridicule, be used; let Christ be merely named, and the devils will instantly be put to flight, the oracles be silent, and all the arts of magic be reduced to nothing." Again, St. Cyril of Jerusalem thus exhorts his catechumen; "Be not ashamed of the Cross of Christ, and if any one be so, do thou, at least, openly mark it on thy forehead, that the devils, beholding the royal ensign, may retire trembling. And use that sign, eating and drinking, sitting and lying down, rising from bed, conversing and walking; in one word, use it on all occasions." St. Cyril of Alexandria introduces the apostate Emperor Julian, saying, "You Christians adore the wood of the Cross, you make the signs of it on your foreheads, you engrave it on the porches of your houses." St. Cyril answers "We hold nothing in more estimation than to make this sign on our foreheads and our houses."

and the bold and energetic St. Ephrem, whose words are so much to our purpose in shewing the triumph of the Cross, that they will not be regarded out of place here, although, in point of chronology, St. Ephrem brings us nearly two centuries later than the time we are treating of. In his sermon on the Holy Cross he urges this precept: "Let us point and imprint upon our doors, on our foreheads, and upon all our members, this lifegiving Cross. Let us arm ourselves with this invincible armour of Christians, 'the vanquisher of death, the hope of the faithful, the downfall of heresies, the bulwark of the true faith.' Thus defended, no evil will hurt us. By this sign have all nations been united in one Church, in one Faith, in one Baptism, and knit together in charity."

In these words, and in the feelings and belief which they avow, we see a fulfilment of the prophetic mythes of the heathen. They had looked through long ages of hope for the time of liberty and deliverance from the bondage of spiritual enemies, and they had foreshadowed that the Cross would be the sign; that the "Miolner" of Thor, with which he vanquished the serpent enemy, would be given to his sons to win their way withal; and so we find it fulfilled! the followers of

the Cross, in the first years of the promulgation of Christianity, acknowledged the Cross to be at once their weapon, and their armour, and lifegiving sign! We have no reason to believe, and therefore we have no reason to say, that this use of the Cross for the purpose of exorcism was a mere "superstitious practice;" indeed it is not consistent with the character and piety of those who commend the custom, to suppose that any homage or dependence was bestowed upon the image of the Cross. We are not at liberty to say, that the making the sign of the Cross was unaccompanied with faith and prayer in those who made it; for it appears from the writings and declarations of the early Fathers, that their dependence was not on the Cross, but on the power of Him Who was the Lord of the Cross; Who could and would deliver them. Thus St. Chrysostom, in his fifty-fifth Homily, after exhorting his hearers "never to be ashamed of this symbol of their salvation," "but with a joyous heart, as if it were a crown, to carry it about with them, and to use it often;" says, "as often as you sign yourself, pass over in your mind the general concern of the Cross, suppress all workings of anger and other passions, and fortify your breast with firmness. It

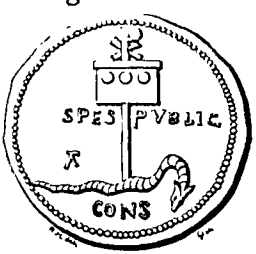
should not be made only on the body, but with great confidence and faith in the mind. If it be done in this manner, not one of the evil spirits, when he sees the spear which inflicted that deadly wound, will dare to assail you."

Thus the early Christians, before material crosses were permitted, signified the triumph of the Cross with significant signs of sacramental efficacy.

We come next to a historical period of some consequence to our subject, the time of Constantine the Great, a hero who was the instrument of God in planting the Cross firmly, with authority, upon the earth. For *three* centuries the Christian name and profession had been a bye-word, but now the King of almost the whole known world was become the nursing-father of the Church. This great event in favour of the cause of the truth, the Church of Him who had promised to be with her to the end of the world, was worthy of being introduced by some miracle; the occasion, I mean, was worthy of some astonishing manifestation; and we read, that on the eve of a battle, upon which very much depended for the cause of the Church, a vision was revealed to Constantine the Great; it was a Cross in the heavens with the legend,

Constantine.

"In this sign conquer." Our historians are inclined, however, to declare this was only a dream, and perhaps they have stronger reasons for their assertion than we are aware of[h]; but be this as it may, Constantine had faith enough in the Lord of that sign to cause a standard to be made immediately; it was of imperial purple beset with gold and precious stones. This banner was fastened to a rod, which was attached to the head of a gilded spear crosswise; and this was the victorious standard of the first Christian king! After the battle, he was hailed in Rome as the saviour of the city, and in commemoration of his decisive victory he caused a statue to be erected in the public place, representing himself holding a Cross. He had the sacred monogram entwined in his laurel wreath; and



his coins present him to us to this day holding the Cross, and standing upon a prostrate dragon; and also on another coin, on the obverse of his bust, we have the vic-

[h] The legend is attested by Eusebius, Bishop of Cæsarea, who tells us he had it from the mouth of Constantine, and "that the Emperor solemnly ratified the truth of it with his oath."

torious Labarum erected over a writhing serpent, with the legend, Spes publica! Here is a remarkable manifestation of the no longer prophetic, but now historical sign, not prospective, but retrospective, and referring to a triumph achieved. Constantine substituted the monogram of Christ for the thunderbolt and eagle which his predecessors and he himself, as the representative in one sense of Jove, had borne for the insignia of their office; and he otherwise sought to perpetuate the victory and privilege permitted to him in establishing the Church in the world. He is said to have paid especial reverence to the tombs of the martyrs. He erected a Cross of solid gold of great value over the resting-place of the remains of St. Peter and St. Paul; he caused churches to be built, and the Cross to be erected in and upon the ancient temples where symbols of idolatry had hitherto stood, and thus consecrated those wonted places of worship to the service of the true God. Soon after, he made Byzantium the capital of his empire. Here we learn he erected many representations of the Cross in wood and stone and metal, and even precious metals, and on some of these it is supposed the figure of the crucified Saviour was displayed. He caused these to be placed in conspicuous parts of

the city, in the manner that his predecessors had erected idolatrous images; and in his palace he erected a "magnificent Cross, and the sign of our Lord's Passion!" "To me," says Eusebius, "it seemed that this religious Prince viewed the sign as the defence and bulwark of his empire."

Constantine the Great, without doubt, intentionally, and with a meaning, displayed on his coins the Cross, and his own effigy holding the Cross, over a prostrate serpent; but, regarding him, as we must in reality, as the instrument of God in establishing His holy Church, do we not detect and discern a higher than mortal hand guiding and directing this first Christian ruler of the "known world," to fulfil the types and prophetic signs of previous ages? To him was revealed the Cross with the legend, "In this sign conquer;" and he had faith, and did prevail, and he established firmly upon the earth the new Gospel dispensation, which had been instituted by the Redeemer Himself, planted in various parts of the world by His Apostles and their successors, and watered with their blood; he established this Church firmly with authority, that royal authority which had been bestowed on him by that God, "by Whom kings reign, and princes decree justice." Having been

instrumental in doing so much as this, it was with good reason he displayed the triumphant ensign to all the world, and to all subsequent ages: the ensign of the Cross triumphant over the fallen serpent.

I should not pass over the reign of this Prince, without alluding to another significant sign. He not only overthrew error and planted the Cross, but when error in another form arose against the Cross, it was his great privilege to be instrumental in crushing the evil one again! When Arius, a priest from Ophite Egypt, arose and denied the Divinity of that victorious Lord of the Cross, the Incarnate God, Who had "bruised the serpent's head," Constantine summoned, which he had authority to do, a General Council of the Bishops of the Universal Church. At that Council the Divinity of our Blessed Lord was established and avowed for ever, to the confusion and perpetual discomfiture of error; and a symbolum or standard of faith, the Nicene Creed was drawn up which, with becoming dignity, asserts and maintains the Truth.

That Creed is itself a trophy, and it is accompanied by a remarkable sign in the number of the Bishops who were present at the Council. There were *three hundred*

and eighteen, a mystical number, which I have noticed in another place. I do not believe this was a fortuitous event, and I place it beside the long series of types which we have been tracing, as a sign of fulfilment. As Abram, the father of the faithful, enlisted his three hundred and eighteen in the covenant of Truth, and with his three hundred and eighteen pursued the idolatrous kings and subdued them, and delivered "righteous Lot," and reinstated him in the dignity of which he had been robbed; so Constantine, with his three hundred and eighteen, established the dignity and the Godhead of the Redeemer as an Article of Faith. The words of St. Barnabas recur to us, and we hear him again attribute the victory to Jesus and the Cross.

Theodosius

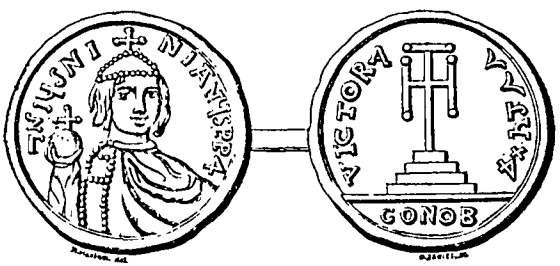
We come next to another "nursing Father" of the Church in Theodosius, whose name is handed down by a grateful Church to posterity. He also had "found grace, and had been signed on the forehead," and for the deeds he was instrumental in accomplishing, he also is styled "the Great." He summoned the second great Council of the Universal Church at Constantinople, where the Divinity of the Third Person of the ever-blessed Trinity, which had been assailed, was

avowed as the belief of the Church against unbelievers to the end of time. He dealt a fatal blow to idolatry, the worship of that spirit which was represented by the serpent, by forbidding heathen oblations, sacrifices, rites, and mysteries; and if any temples remained, his governors were commanded to purify the same, and to place within them and upon them *the holy Cross*. He had appropriately for the monument and the memorial of his reign, "the orb," or sphere, surmounted with a cross, which he is said to have adopted as the badge of the important office entrusted to him, and we must admit it is a fitting symbol and memorial of the reign of one who was permitted to establish the Truth, and overthrow the spirit of darkness. His triumph is signified also by the sign of the cross being impressed on Roman coins for the first time; these coins were then current throughout the known world!

Pursuing our signs of triumph, we come next to the Emperor Justinian, who ruled the "eastern empire of Rome[1]" about the Justinian.

[1] At the death of Theodosius the Great, the empire was divided into east and west. Constantinople being the chief seat of the former division, and Rome of the

middle of the sixth century. He, with the two Emperors already named, constitutes our triad of the first nursing Fathers of the early Church. To him it was reserved to surmount the crown of earthly sovereignty with the sign of the Cross! His coins represent him, as here shewn, an Emperor robed, his



hand holding the cross-bearing globe, and his head covered with the cross-bearing crown. The legend is said to be, "Dominus Justinianus Perpetuus Pius Augustus." On the reverse of this coin we have a Greek cross standing on a pedestal of steps, with the legend, "Victoria Augusti."

Very many churches and monastic establishments remain to the present day to attest the piety and devotion of this Prince. Mr. Curzon in his recent work, "On the Monasteries of the Levant," mentions several

latter. The Greek and Latin crosses being their respective religious badges.

which he visited a few years since. He describes the conventional construction, form, and decorations of these interesting churches; the self-denying simplicity of those who worship in them now, their seven daily services, their chants, and their habit, as all unchanged from the primitive times. The irreverence, however, of the book, and the trifling with holy subjects, are very sad, and we fear he did not impress the objects of his ridicule with a high opinion of the English Church. His slight observation of their ancient ritual, music, vestments, and decorations, is much to be regretted also, particularly as few are privileged to witness what he beheld; none perhaps for many years may have the singularly happy opportunities he enjoyed.

He has given us an Egyptian love song, and besides this only one ancient hymn, and that of the Latin Church in Jerusalem. The simple beauty, and the plaintive exquisite cadence of this music, marks it at once as one of the early Church tones; and having come to the very threshold as it were, and heard thus much, it is impossible not to regret that this is the only specimen he has brought us. But light and cursory as his observations are on matters deeply interesting to Churchmen, he mentions enough to con-

firm the description so carefully collated by Bingham; and we can realize in some sense the grandeur of early devotion; and our interest is enhanced in the thought, that there are existing to this day the churches, the conventional ritual, arrangement, and decoration of the time of Justinian, and perhaps even of Theodosius and Constantine! We can, though imperfectly, realize to what state of beauty and perfection our fellow-Christians had attained in their worship, in the day when their Emperor signified the completed triumph by raising the cross to the summit of his regal crown! Another sign to be noticed of those triumphant days is in the plan of the churches, which presents a Christian cross upon the heathen circle. The ground plan of St. Sophia's, in Constantinople, represents a Greek cross extending nearly three hundred feet from east to west, and from north to south; with a vast circular dome one hundred and fifty feet in diameter, and nearly two hundred high! This edifice is the foundation of Justinian, and, though exceeding in dimensions, is the general form of the other churches founded by this Emperor. The huge pillars of this sacred structure (said to have been part of the great heathen temple of the sun at

Baalbec) of polished porphyry, the massive walls gorgeously painted, the expansive dome glittering with its rich ornaments in mosaic and the hundreds of silver lamps suspended from the lofty roof, the crowd of worshippers, the costly vestments of the hierarchy and priesthood, and the Emperor Justinian himself in all his imperial pomp standing before the high altar: such was the scene at the dedication of this church thirteen hundred years ago! and as the Emperial Founder stood there before the high altar, he pronounced these words, "I thank Thee, O God, that Thou hast permitted me to complete this work." It is said, he had scarcely uttered this his grateful acknowledgment, when in the exuberance of his joy and exultation he thought aloud, and said, "Solomon, I have outdone thee[k]!"

The temple of Solomon belonged to an initiatory and typical religion; the gorgeous temple of the typified Dispensation, in this sense at least, outdid the other, and if so, how much more the temples of the heathen,

[k] On the consecration of this church, as if in rivalry of Solomon, 1000 oxen, 1000 sheep, 600 deer, 1000 pigs, 10,000 fowls, were slaughtered for the Poor; 30,000 measures of corn were distributed, and several hundred weight of gold divided among them!

their magnitude, and richness, were alike surpassed in this instance; and high above the lofty orb of the dome, there stood the triumphant cross in gold,—the richest of this world's metals, a sign the most triumphant of all!

The Cross, to use the words of St. Augustine, was now honoured; from the place of ignominious punishment, it had passed to the forehead of kings, and kings there were who rejoiced to honour the holy sign.

Signs of triumph in Britain.

I propose now, in conclusion, to bring my readers from the distant lands in which we have been tracing the trophies of the triumph of the Cross to our own favoured country. Many signs remain to us here in this land of the ancient promise to Japhet, of the serpent's overthrow; they are among our earliest Christian antiquities, and are most important and interesting. We possess monuments which carry us back to the first centuries of the Christian dispensation, to those days when the Church was being founded here; to times when the worship of the serpent prevailed among our aboriginal forefathers, as it had prevailed through the long ages of primeval time. Here we may suppose, from the earliest period of inhabitation, the serpent had held sway and deceived its votaries, in-

tercepting their earnest devotions, and enticing them to bow down to visible idols, instead of worshipping the great Invisible One; and here also we may believe, in the midst of idolatry, the truths of primeval revelation remained enshrined in sacred symbols and mythes known only to the initiated, who were "the few," and those perhaps latterly very imperfectly initiated. Thus they sate in increasing darkness, waiting and expecting light, when the Christian fathers came to evangelize the land, and brought their good tidings of great joy.

It is evident that the Gospel light with which these messengers were blessed, enabled them to discern some of the secret truths which were hidden in the heathen mysteries; and it seems to have been their wisdom and their policy, (not "to engraft Christianity on the previous system," but) to take into their service all and as much of the previous system as would, upon proper explanation, prove advantageous to the cause of truth. They did not drive the heathen from their old attachments, and religious associations; but they enticed them on shewing them the true meaning of their ancient mysteries, which had hitherto been prophetic; they proclaimed to them the fulfilment of that universal Hope of

Policy of the Missionaries.

all nations, the arrival of that long-expected One, Who should deliver men from bondage. They might have shewn them also, how with almost all the particularity of a historical narrative, many of their own prophetic mythes related the triumph of the expected "Seed of the woman," the Incarnate God, over the serpent in the waters; and they might have shewn them how truly their Celtic Tau, or cruciform consecrated Oak, was the symbol of that Deliverer. All these, it is far from unlikely, they boldly and faithfully declared; but it was not possible that the serpent would relinquish his kingdom thus easily, and without a struggle. As the evil unclean spirit, when rebuked by Him Who had power to rebuke him, came out of the child, though not before it threw him down often, and tare him, and bruised him; so again the serpent "hardly departed" from his former votaries, before the holy sign of the Cross. Every where persecutions and cruel mocking awaited the ministers and the people who were redeemed from the bondage of the enemy;—we should never forget the martyrs' suffering, when we recount the conversion of the heathen;—but they prevailed notwithstanding, and they planted their Cross firmly, as victors plant their standard upon the captured citadel.

Their persecution.

Some perhaps may doubt that the means and the policy which I have stated were employed by the evangelizers of this land. I do not say these were all the means they used; I mention these only because they belong to our subject, and present a trophy of triumph. If from the mythology, and rites, and idols of the worshippers of the serpent and through them the ministers of the Gospel preached deliverance to those who were in bondage, then virtually the Cross was erected in the high place of the dragon, to the discomfiture of the latter.

Besides the many reasons I shall adduce for this policy each and all, as far as they go, indications of the fulfilment of the long-predicted victory, I will state first an argument from the character of the age, to shew how likely it is that this policy was employed and successfully.

We should remember, that we are speaking of an age very unlike the era in which we live, an age given to types, and symbols, and mythes; an age which did not leave it to poets only to believe that unseen spirits were real persons, and to personify abstractions! This was the prevailing credulity even of prose writers, and all others; this was the character of the age. In the next

place, we are speaking of a religious institution, which immediately succeeded the Mosaic dispensation, which was itself typical, and was made up in all its details of types and symbols. There was therefore a predisposing tendency to symbolism in the first Christians, a tendency which does not seem to have abated in succeeding generations. When, in their contact with heathen systems, they found the same tendency, and moreover certain mythes, and symbols, and rites, evidently bearing upon a subject which they were ready to devote their lives in order to teach, can we wonder that the Christian Missionaries employed this same principle and method of teaching; or rather, can we suppose they did not do so?

They found among the heathen a system which they could employ for their own purposes, a language, as it were, intelligible to the people; they employed that language.

They found among them the sign of the Cross, held in sacred veneration; can we suppose they asked not the meaning of it? At that time the Druids were well capable of giving an account of their belief. The British Druids were famous among foreign nations, says Julius Cæsar, for superior knowledge of the principles and great zeal for the rites of

their religion; nor was theirs a mere speculative belief of vague abstractions, such as it is too often described; it was a succinct, sacramental, and practical system. They believed in one God and a triad of Persons, they knew of Eden, man's fall, and the promise of restoration; their mythes plainly shew these, and shew that their hope of restoration was in the seed of the woman, an Incarnate God, Who should bruise the serpent's head. They had the history of the deluge, they believed in the necessity of a sacrifice for the expiation of sin, and the necessity of human sacrifice for this purpose: for without the life of man, they said, there is no expiation of man's sin; their belief extended even to the necessity of the sacrifice of *their god* for reconciliation! They ate the flesh of their sacrificed deity as a means and bond of union and communion; they had a sacerdotal system of three orders of men, set apart for the ministration of religious rites, which could not be performed without them; they had a ritual and appointed places of worship consecrated, acts of prayer, and deeds of self-devotion and self-denial, and hymns of joy and thanksgiving. They had religious rites of initiation, communion, marriage, sepulture, and, if necessary, of excommunication; theirs was professedly a system

Druidism.

of preparation for another and an immortal state, after the death of the body; they believed also, it is said, in the rising again of the body, and in the day of future retribution[1]. All these we find in our fragments of Druidism at this distant time, the Christian

[1] It is said respecting the Druids, "Of *preaching* there is not the slightest trace." This is one of the best proofs that their system was an efficient practical one. The necessity of much preaching implies an infant or an inefficient system. The Druids' worship consisted in rites of sacrifice, and prayer, and praise; the people knew their institutes, believed, and practised them, or suffered excommunication; there was then no necessity for urgent exhortation and preaching. Benefit societies work efficiently, without the necessity of urgent expositions, and exhortations on the subject of the rules, and the advantages and penalties of being or not being consistent members; and for what reason? So a perfect practical religious system needs no excessive and continuous preaching; and, after all, what is public worship? is it to listen to preaching; or to kneel down in humble confession of sin and prayer, and rise up in devout thanksgiving? Explanations of portions of Scripture used in the service are wholesome and desirable, but vehement exhortations and inculcation of religious truths, which every member ought to know and believe, and perhaps professes to believe during the Service, are out of place in an established system. They may be necessary, in first inculcating and enforcing the doctrines and claims of a true religion among the heathen; but they are not rightly a necessary part, as I have said, of an established, efficient, practical, and working system.

Missionaries might have discovered at least as much as this, either openly acknowledged to them, or symbolized. With so much knowledge, and still benighted! still votaries of the cruel serpent! with so much in common with the Christian Church, still not in it or of it! We may imagine how they yearned towards their converts with increasing interest, how they asked and explained, leading them on cautiously from one step of interpretation to another, persuading, and enlightening, and elevating their thoughts, till they had gained their converts and baptized them.

But again, it may be said, where is there any proof, any historic records to prove this? and it may be asked in reply, where are there any records detailing any method of conversion? We know that the Druids were converted to Christianity, and that their religion was displaced by it; and we find that several of their significant religious rites have been retained amongst us with a Christian import, indicating that the Christian Missionaries entered into the spirit and meaning of them, and permitted them to remain, partly as a means of winning the heathen, and partly, it may be, as a sign of triumph, which they certainly are. The religious and popular customs I refer to, and which I propose to adduce, are very interest-

ing and very significant; and I think are sufficient proof that this principle and manner of conversion was employed by the Christian Fathers who evangelized our land.

We will here enter upon this subject by adducing first our interesting so called legend of St. George and the dragon [m], our national record of the serpent's overthrow. The Druids, like the other primeval people, had prophetic mythes, many of which do refer to the promise of redemption, and the serpent's overthrow by an Incarnate Deity in water. Now the original of our legend may have been Druidic, as I have said before: in this case, the adoption of it by the Christians indicates at once the policy and the triumph above mentioned; or if the legend be of Christian origin, it is composed precisely in the heathen's manner, and shews that the Christian adopted the language as it were of the heathen, and their method of teaching, to publish the triumph of the Cross. Here

[m] I call this legend by the name of St. George, as I have done before, because it is generally known by that name; but why it is so, or why or how or when he was adopted as the champion of England, I cannot tell. In the time of the Crusaders, it is said, he was regarded as the patron Saint of this country. In any case, he is now received as our local representative of the St. Michael of the universal Church.

is a portion of that old legend as related by Spenser in his Faerie Queene. This poet no doubt had access to it in its primitive form, and the reader shall see how much it resembles the old heathen mythes.

The conflict, we are told, lasted *three* days, on the first of these our knight fought valiantly, nothing daunted by the terrible appearance of his antagonist; he was, however, at length overpowered; but he was not forsaken by other powers greater than his own, and greater than his enemy's.

It fortuned, (as fayre it then befell,
Behynd his back, unweeting where he stood,
Of auncient tyme ther was a springing well,
From which fast trickled forth a silver flood,
Full of great vertues, and for med'cine good:
Whylome before that cursed dragon got
That happy lande, and al with innocent bloode
Defyld those sacred waves, it rightly hot
The "Well of Lyfe;" ne yet his vertues had forgot.

For unto life the dead it could restore,
And guilt of sinfull crimes cleane wash away,
Those that with sicknesse were infected sore
It could recure, and aged long decay
Renew, as one were born that very day;
Both Silo this, and Jordan, did excell,
Into this same the knight back overthrowen fell.

On the following morn our warrior

——upstarted brave
Out of the well wherein he drenched lay
As eagle, fresh out of the ocean wave,
Where he hath left his plumes all hory gray,
And decked himself with fethers youthy gay
Like eyas hauke up mounts unto the skies
His newly budded pineons to assay,
And marveiles at himself, still as he flies,
So new this new-borne knight to battel new did rise.

And he assailed his formidable antagonist, to prove his late renewed might. His new strength gave vigour to his arm, and he dealt a blow with his "bright deaw-burning blade," which made a yawning wound in the head of his serpent enemy, so that,

The deadly dint his dulled sences all dismayd.

I wote not, whether the revenging steele
Were hardned with that holy water dew
Wherein he fell; or sharper edge did feele;
Or his baptized hands now greater grew,
Or other secret vertue did ensew,
Els never could the force of fleshly arme
Ne molten mettaile, in his blood embrew,
For til that stownd, could never wight him harme
By subtilty, nor slight, nor might, nor mighty charme.

This powerful enemy still however again overpowered his assailant, he reeled back-

ward, and his forweried feet did slide, and he fell downe again, with dred of shame sore terrifide. But even this time he was not forsaken; one other remedy there was;

There grew a goodly tree hym faire beside
Loaden with fruit,
Whereof great vertues over all were redd,
For happy life t' all which thereon fedd,
And eke life everlasting did befal;
Great God it planted in that blessed stedd,
With His Almighty Hand, and did it calle
The Tree of Lyfe, the crime of our first fathers falle.

In al the worlde like was not to be fownd,
Save in that soile, where all good things did grow,
And freely sprong out of the fruitful grownd,
As incorrupted nature did them sow,
Till that dredd dragon did all overthrow.
Another like faire Tree eke grew thereby,
Whereof whoso did eat, eftsoones did know
Both good and ill! O mournfull memory!
That tree through one man's faulte hath doen us all to dy!

From that first Tree forth flowd, as from a well,
A trickling streame of balme, most soveraine
And dainty deare.
Life and long healthe that gracious ointment gave,
And deadlye wounds could heale; and reare againe
The sencelesse corse appointed for the grave—
Under that same he fell, which did from death him save.

For nigh thereto the ever-damned beast
Durst not approach.

Here the doughty knight was secure at the foot of the Cross, and on the third day,

> Al healed of his hurts and woundës wide,

he again arose to continue the conflict. He had received strength from the water; from the tree he had wisdom and ready courage, and he pierced the serpent's head through his mouth, which was opened wide to destroy him! Thus was this victory attained.

Explanation.

We have related and explained the mythes of the heathen; let me trespass a little longer on the reader's patience, while I point out how full of deep meaning is this triumphant narrative of our Christian poet.

The Red Cross Knight represents the Christian Missionary; the conflict with the dragon, the resistance of the evil one ere he will relinquish his long-retained hold of his votaries; and the dread and suffering of the warrior, are the trials imposed by the evil one as part of his resistance. The first endeavour of the devoted Missionaries to convert the heathen is well described by the poet; he represents his hero after his first attack upon the dragon, as

> Faint, weric, sore embroyled, grieved, brent,
> With heat and toyle, woundes, harmes, and inward fire,
> Death better weare; death did he oft desire.

So many a weary messenger of good tidings has almost fainted in despair, till from the "Well of Life" he gathered strength, (the renewing power of that mystic water is well typified,) strength not in himself, for he is already strengthened, but strength in the additional and increasing numbers of his regenerated converts. With these fellow-helpers, newly endued with grace in holy Baptism[n], for the conflict, we may imagine our Christian Missionaries going forward with increased energy and greater power. It is true spiritual legions are about them, and with them in their work of mercy, and they are more powerful and more in number than those which are arrayed against them; but it is by human agency the conflict for man's soul is to be maintained; human sympathy and encouragement are strength in success, and comfort in bitter disappointment and adversity. With renewed strength then our hero advanced to the conflict, and to all appearance he fell: so his antitypes will fall; they will fall to the appearance of the world, and lie down beneath the Tree of Life—the Cross, in death; but still they are and will

[n] Let not the reader imagine for a moment, that the Christian Missionaries regarded the converts theirs, till after due preparation, profession of Faith, and Baptism.

be victorious; for the blood of Martyrs is the overthrow of the evil one! and the Cross upon the true Christian's grave is planted on the serpent's bruised head!

Prince Arthur.

Thus our national legend tells of the triumph of the Cross in the early days of Christianity; and not this alone: Prince Arthur's diamond sword which he obtained from the mysterious lake; the silver shield which was "the cradle" of the *incarnate Thor*, which he recovered from the dæmon dwarf, these plainly typify the Cross, which is itself at once the Christian's sword and shield. Prince Arthur's shield, says the legend, was round, and displayed upon it originally three dragons; and now the dragons are displaced by the cross upon the circle!

St. Patrick.

And again another legend says, "St. Patrick drove serpents and other reptiles from Ireland." This is also a historic mythe relating that Bishop's success in planting the Cross in Ireland °.

° Similar stories are told of Breton Saints. St. Cado expelled a colony of serpents; St. Maudet established himself in an island near Treguier, and cleansed it in like manner of serpents; a St. Paull also passed his stole round the neck of an enormous dragon, and plunged it into the sea. "How are we to understand these things," demands M. de Penhouët, "if we do not look upon them as a transparent veil, through which we perceive the

These three, and many such legends, declare the triumph of the Cross over the serpent, and the establishment of the Church upon the previous idolatry of the land, in a manner which shews us, that the early Christians entered into the spirit of heathen legends, and adopted their character.

We will consider next some other signs which remain, indicating the progress of that victory, and shewing us how the Christian Bishops and Priests acted after the Religion of the Cross was firmly rooted.

We find that there are many religious customs of the Druids retained to the present day among ourselves, as religious or as popular ceremonies. These, it is fair to suppose, were permitted, and retained under a Christian meaning. The rock basins and wells of mystic power, with which the Druids performed their lustrations, continued sacred among the successors of the Druids to a late period. Many traditions have been handed down of the mysterious efficacy of wells, and we have the wells of old Druidic precincts dedicated and named after Christian Saints; among these I would especially mention those

Mystic wells.

efficacy of Baptism administered to the followers of serpent-worship, who upon their conversion were plunged into the water?" Deane's Serpent Worship, p. 285.

of St. Keyne, or St. Peyne, to whom for some reason wells, and sometimes oratories situated within the limits of the Druidic temples, were dedicated. The periodical resort of people to these sacred wells for the purpose of looking into futurity, forcibly reminds us of the prophetic associations and expectations with which the initiated looked upon the waters, and thought upon that day when the Deliverer would come, and teach them how cleansing, and remission of sins, would be by water[p]. The Christian consecrated these wells anew for holier purposes, and placed the Cross upon and beside them. Again, the ceremony of the Tolmens, or holed-stone, through which children and novitiates were drawn, as a sign of cleansing and remission of transgressions, was preserved among Christians, and is continued still as a popular custom in some places. At Holywell, or St. Cuthbert's well, in Cubert, or St. Cuthbert, the adjoining parish to Perranzabuloe, on the north coast of Cornwall, there is a well, or spring of fresh water, in a cavern on the sea shore. Thither on Holy Thursday children

Tolmens.

[p] It was said that some wells conferred immortality, and others raised the dead to life though life *without utterance,* in allusion to the oath of secresy previous to *initiation into* sacred mysteries.

from the neighbourhood are carried, passed through a narrow fissure in the rock, and then immersed in a well, or font, excavated just beneath. This ceremony is traditionally said to be for the benefit of the child in soul and body.

The Druidic Beltien, or Midsummer fire, is another old religious custom retained among the Celtic people. On the evening of the Festival of St. John the Baptist fires are kindled on the lofty eminences, especially those which were the seat of other Druidic rites, and the Christian people dance around these fires, "no longer rejoicing in the worship of the sun, but that the worship of the sun is no more [q]." Beltien.

Another significant rite of the Druids was preserved for several centuries among the early Christians: that, namely, of the sacred Fire which was kindled once in the year, on the first of November, (All Saints' Day in our Calendar.) All faithful householders extinguished their domestic fires on the eve of that day, and kindled them afresh

[q] This ceremony is still kept up in this county. Near the new church of St. Michael, which the writer of these pages has the privilege to serve, there is an ancient burrow, called "sanctuary," on which the Midsummer fire burns brightly every year.

from the public common altar, and departed to their homes with this symbol of their presiding deity. This custom is practised still in the Greek Church, and obtained in Ireland during the fourth, fifth, and sixth centuries of our era, and doubtless in other parts also; its import is so obvious, that it is needless to dwell upon it any longer here[r].

Yule. Another ceremony of fire was the burning of the Yule log at the winter solstice, the greatest festival of the year. Many explanations are given of this rite; it is the counterpart of the Beltien, or the Fire of the Summer solstice. The Yule was brought in at this season with much ceremony, reverenced, and worshipped, and then devoted to the flames as an expiatory sacrifice, and they danced round it with joy, believing that the offering was accepted, and effectual. The Christians retained this custom of burning the log, we may suppose, in remembrance of the hope of the past, and the deliverance of the present, generations.

Mistletoe. But there is another popular custom of this happy time which is very interesting;

[r] For a more detailed account of this ceremony, I would refer the reader to a former little work, called "Perranzabuloe," published by Van Voorst in 1844, p. 127.

would that it were not connected and handed down to us at the present time with such trifling: I refer to the mistletoe. Let the reader forget its modern associations, while I direct his attention to this parasitical plant. It was among the Druids, when found upon their sacred tree, the oak, the most sacred of all their mysterious symbols; and the oak tree on which it was found was especially esteemed, as one marked out by God Himself for holy purposes. The reverential manner of gathering the mistletoe is described by Pliny in his Natural History. It was not gathered without costly and spotless oblation, and sacrifice, and prayer; and when all preparations were made, two young milk-white bullocks, which had never been put to the plough, were led to the tree and bound there. Then an Arch-Druid, habited in a white vestment, ascended the tree, and severed the mistletoe with a golden bill or hook, and placed it reverently on a white cloth; and then the beasts were offered in sacrifice. This ceremony took place within the first quarter of the first month of their year, which began in March.

The mistletoe was the symbol of the "*curer of all ills,*" and it is said by most writers on the subject, that the Druids regarded it as the

emblem of the Deliverer Whom they looked for, the promised Seed of the woman, Who should restore them to their lost estate. A symbol of such import upon a tree, which was regarded as the representative of the future Cross, was worthily an object of reverence. That the mistletoe should be associated with our festivities on the Nativity of the Saviour, seems to confirm the above allegation respecting its symbolic import; and it would appear, that those who were instrumental in introducing the mistletoe at Christmas time, were not ignorant of its old prophetic meaning.

May day. The first of May was another of their great festal days, in honour of the sun; the once sacred ceremonies of the heathen on that day are in some sort continued among us as a popular custom, while the day itself, once sacred is still sacred, being marked in our Calendar as the Feast of St. Philip and St. James. The may-pole, it is said, was also an object of religious regard, and for this reason was gaily adorned with the choicest and best produce of the early summer.

Equinoctial periods. The equinoctial periods were also sacred among the Druids, and they are not unobserved amongst ourselves, being set apart as the Festival of the Annunciation of the

Virgin Mary, and that of St. Michael and all Angels.

The early Christians, while, with God's blessing, they were establishing the Church in this land of promise, did not confine their signs of triumph to the sacred objects and sacred seasons of the Druids; for their old accustomed consecrated places also, in many cases, to this day are witnessing in a most interesting manner the victory of the Cross over the serpent. We find that the abrupt rocky or lofty eminences, which were especially chosen by the Druids for the rites of the worship of the serpent and the sun, are consecrated by Christians in honour of St. Michael the conqueror of the dragon. The famed Cornish mount, for instance, is so dedicated; once it was the Druidic "hoar rock in the wood," and now it is surmounted with a Christian church and cross! Again, the loftiest mountain range in the county, called Rough Tor, is crowned on its summit with the primitive foundations of a chapel, which in the early days of Christianity was built upon the Druid's hill, and called by the name of St. Michael; beside the chapel are a logan-stone and rock-basins. Another abrupt and bold eminence of granite in a parish called after it, Roche, has on its summit a chapel of St. Michael; and another parish, which

is called *Michaelstow*, has on its beacon hill the remains of a Druidic circle, and in the midst, in the heart of that circle, one of the primitive oratories of the first Christians! This chapel gives its name to the St. Michael beacon, as well as to the whole parish, which I should here state is situated in a granite region, in the vicinity of many Druidical and other primeval remains. As a general rule, we find the churches dedicated in honour of St. Michael the conqueror, are situated on lofty eminences, such as the Druids actually or usually selected for the site of their Lans, or sacred enclosures. The rule is not confined to this county, or to this country; it is an universal rule, which will be found to prevail in all Christian places of primitive antiquity.

The reason of this dedication, for reason there must have been for a custom so prevalent, I apprehend, was to convey mystically the fulfilment of that long-foreshadowed type, the victory of the Archangel over Satan, which was itself a prophetic type of the triumph of the Messiah and the Cross. When therefore we see St. Michael's church on the lofty hill which once was the haunt of the Ophite Druids, we see also the triumphant sign of the serpent's overthrow*!

* I am glad to have the concurrence of the Rev. J. B.

We have traced our victorious signs to the position of churches; let us now approach the church, and enter within it; some interesting trophies of our triumph may be discerned here also. Where should we look and expect to find such signs? On the door-ways, and on the outside of fonts; and here we do find them. There are many ancient churches throughout the three realms, of Norman and ante-Norman foundation, on the chief door-way of which may be discerned these signs of triumph. We frequently see round the arched head of the door-way or in the tympanum, (that is, the semicircular slab which fills the head of the door-way, leaving the passage square headed,) either a figure on horseback

Deane on this subject. He says, "The conical mound near Carnac, which is situated so as to be seen for many miles, and from every part of the dracontium, has been consecrated by the Christians to the Archangel Michael, to whom also is sacred *almost every natural and artificial cone in Brittany.* The reason for this dedication may be readily assigned. St. Michael is the destroyer of the spiritual dragon of the Apocalypse. By this consecration is indicated the triumph of Christianity over Ophiolatreia, and it is but consistent that the people who allegorized the conversion of the Ophites by the metaphor of a victory over serpents, should, in token of this victory, erect upon the high places of idolatry, chapels to the Archangel, the enemy and the victor of the serpent tempter. Serp. Wor. p. 372.

destroying a serpent, or a serpent, or lion, or centaur, or other hideous object of heathen worship. Sometimes we find the usual Norman zigzag moulding terminating in the head of a serpent or other monster. Mr. Deane, in his work already referred to, on Serpent Worship, tells us, that the ancient churches of Landevan, Dinan, and others in Brittany, have serpents carved on the exterior; and within, over the altar of the first of these, is represented St. Michael trampling under foot the apostate dragon.

The reader will observe, by reference to that book, that we do not quite coincide with the author's views as to the reason of affixing the sign of the serpent on the outer walls of the church; the cross was ever the Christian's sign of consecration, the cross upon the church, and about it and within, the dragon and his legions thrust out, and displayed as trophies of victory. Our generals and admirals bring home from foreign wars the captured standards of our enemies, and we affix them in our churches, and regard them as trophies of victories achieved for us by the God of armies; so I imagine the idols of the heathen were affixed to our churches with the same reason. The font was also an appropriate place for these trophies; for here

at the waters of Baptism the converts renounced their former gods, and were signed with the Cross; here, if we remember the obsolete custom of exorcism, and public acts of renouncement and abjuration, were performed. The healing waters were within, the enemies were cast out. Most significantly were these idols of the enemies of the Cross carved outside the font which contained the appointed means of victory and deliverance. In a work entitled, "Baptismal Fonts," published by Van Voorst, the Editor has given representations of several early Norman fonts, which I will adduce, with heathen idols carved upon them. Taking them in the alphabetical order in which they are arranged, we come first to the font of Alphington.

The church is dedicated in honour of St. Michael; on the font, we perceive a person habited in a long vestment, with a spear in his hand, piercing *the head of a dragon* [t]; the remainder of the upper part of the font is ornamented with rich scroll work, in the compartments of which are intertwined various *monstrous animals.* Besides the human figure above referred to, there are *two* others, one armed with a bow and arrow, and the

[t] This font was selected as the model for the new font of the Temple Church in London.

other with an axe; all these are employed in destroying the monsters.

The next font in this work which I shall mention, is that of Avebury, in Wiltshire. The church is founded near the site of the ancient Ophite temple, which gives name to the parish [u]. This font resembles that at Alphington in general character; on the east side of the bowl is the figure of a Bishop, with mitre and crozier, holding a closed book in his left hand; on each side of him is a dragon, whose tails flow round the upper part of the font. The design and carving of these serpents is exceeding rich and bold, expressing gigantic power; but they are represented as submissive, and subdued to the comparatively small Bishop.

The next font is that of Bodmin, which we shall notice presently; the next that of East Haddon, in Northamptonshire.

There are circular earth-works and other remains of the former religion in this parish; on the font, "there is some curious carving in low relief, much defaced, representing the conquest over sin in Baptism." There are

[u] I have supposed that Avebury and Abury have the same derivation and meaning. See a most interesting account of this remarkable dracontium in Deane's Serpent Worship, p. 375.

two serpents, and a wreath of oak leaves and acorns waving round the upper part, and between the serpents stands a figure caressing them, or strangling them.

Again, the font at Locking, in Somersetshire, a parish in the vicinity of a dracontium, that of Stanton Drew, has serpents cut in relief upon it; at the angles of the font, which is square, are four men in secular garb, with their arms extended backwards [x].

The font of Newenden, in Kent, has dragons and lions and other monsters; that at Norton in Derbyshire, a vanquished cowering dragon; that at Stanton Fitzwarren, Wiltshire, many figures, among which is one crowned, and in long robes, holding in the right hand a cross, and in the left a chalice, and trampling under foot a serpent; beside this figure is inscribed, "serpens occiditur," over it, "ecclesia."

Another font, which I would mention, is that of Stoke-Golding. The church is dedicated in honour of St. Margaret, who is always conventionally represented as standing on a dragon; she is figured on this font; she stands trampling the serpent under her feet, and piercing its head with the lower end of a

[x] The parish of St. Keyne, or Keynsham, is near this dracontium also.

cross which she holds in her left hand; in her right hand is a closed book, and a young child is kneeling beside her near the bruised head of the serpent.

Cornwall. In this remote county, where Christianity in the primitive times immediately succeeded and supplanted the original religion of the land, such signs of the fulfilment of ancient prophecy and the triumph of the Cross are not unfrequent. I would draw attention to one part especially, a part not generally known and frequented, being wild and desolate, and outwardly uninviting; but it is a region of great interest, and was anciently the sacred and one of the chief haunts of the Druids of this neighbourhood. It extends southward from Tintagel, on the north coast, to the sea on the southern side of the county; it is a hilly granite region, where Druidic antiquities are still to be found, though very many have been removed and destroyed. Those who have travelled through such unfrequented places, and have come unexpectedly to a logan rock, or cromlech, or Druidic circle, have experienced only a part of the deep interest of this region; for here not only do such antiquities meet us, from one sea to the other, but through the whole length of the tract there are signs and trophies of the

triumph of the Cross over the serpent. There are churches founded on the accustomed high place of the Ophites, rude sculptures, and legends, and dedications, all attesting the triumphant symbolism of the primitive Christians! There is an island of the sea at either end of this region,—we will begin with that on the north coast at Tintagel. This place, which is so famous in early romances, and legends, and in mythes also, (for it is the scene of narrated events which are symbolic, and referring to religious mysteries of the heathen,) was once evidently a place of some importance in the early days of Britain. Here there are the ruins of one of the old Cornish castles of unknown antiquity, called traditionally even in the earliest histories, King Arthur's; and King Arthur's it may have been, for there is no architectural feature about the ruinous structure to demand a later antiquity, or to forbid the tradition. And on such a subject, an historical tradition is a clue which we should not surrender, till we have decisive proof to the contrary.

Tradition gives Tintagel to King Arthur, and it is not unlikely that the "Prince Arthur" of romance, "the fabulous," who was the incarnate deity of the Druids, answering to *the Thor* of the Scandinavians, was wor-

shipped here; and that this very island at Tintagel was once dedicated to him. It is a rocky eminence, rising boldly from the sea on all sides, and was formerly connected with the main land, only by an artificial bridge. The furthest seaward point is called Pendiu, and black it is and rugged, and the sea below is black also in the greatness of its depth; on this bold headland there are several rock basins, and not far from them a spring or well of alleged mystic efficacy: and near this a narrow cave cut in the rock, called the Druid's and the Hermit's grave. From its form and position, this island is well suited to Druidic rites, and a place which certainly was selected and consecrated for such purposes. The analogy of other similar eminences would bid us look for a church of St. Michael on the highest point; and here, though to all appearance there is nothing but the grassy mound, the rich verdure covers the foundations of a primitive stone church, about thirty-six feet long and twelve wide, set true to the cardinal points, with a heavy granite altar stone at the east end, and a little porch to shelter the entrance at the west. The only windows are two loops, *double splayed,* on the south side, without any provision for glass.

This we may suppose was the primitive

church of the first converts from Druidism; and their old accustomed well was the adopted baptistery.

On the main land, not far from the edge of the precipitous cliff opposite the island, is situated the parish-church of Tintagel, a low and plain edifice, and to all appearance only a late specimen of the perpendicular style; but a nearer approach discloses remains of a remote antiquity, which carry us back to the time of those Missionaries who evangelized that part of Cornwall, and after whom the parishes there are generally called[y].

The font in this church is a genuine old one of these times, and coeval with the oldest masonry in the place. It may have been designed by some who were instrumental in converting the heathen from the worship of

[y] This part of Cornwall was evangelized by the Welsh Saxons from Siluria, or South Wales. The portions of the church which belong to this period, besides the font, are parts of the chancel walls, and the little loop windows set in them, scarcely six inches wide, and deeply splayed within, the stone altar and the little chapel on the north of the chancel, the abacus of the chancel arch, and the north door-way, which is a rude but interesting specimen of the old Saxon; it is a semicircular arch chamfered and scored with a herring bone pattern, with an impost on each side, and a tympanum. The south door-way seems more recent.

the serpent to the true faith. Serpents are carved upon the sides of this font, and along the upper part we have a series of circles surmounted or overlaid with the cross. The dedication of this church is uncertain; there are three churches registered as situated in this parish, dedicated to St. Juliot, St. Fyron, and St. Denys; the chapel on the island is identified as the first of these.

Michael-stow.

The next parish southward is St. Michael-stow, to which I have already referred, with its little primitive chapel in the centre of the Druid's circle, on the summit of the Beacon hill. In the next parish, St. Breward, there is a similar chapel on the lofty eminence of Rough Tor, the greatest in the neighbourhood and the county. The next is Bodmin, with the wolf and squirrel, and other objects of heathen worship, and the mystic tree carved on the font.

In the next parish, called Roche, we have the isolated rock with its chapel of St. Michael on the summit, and a rock-basin and healing-well. And in the next parish to this, namely, Luxyllyan, there is an old font with the rudest and boldest conventional dragons an antiquary could wish to see[x]; their likeness

[x] The well is still to be seen; and an ancient stunted elm, called the witch elm, now enclosed in the grounds

is only to be seen in the oldest Saxon and Irish MSS. We come next to Lostwithiel, a singular church, with many symbolical figures about it. The font represents what is called a hunting-piece; it is not unlikely that it was intended to refer to the heathen joys of the Valhala, the heaven of the Celts and Scandinavians. The font, however, is not a primitive one.

In the parish of Duloe, the church is situated among Druidic remains; and the adjoining parish-church is dedicated to St. Keyne, who is famous in the annals of saints "for clearing out snakes and vipers from her neighbourhood." The old well is still famous for imparting strength and victory, though a modern legend has so dressed the tradition, that the old efficacy scarcely appears through its guise.

And lastly, I shall mention the island in the sea, on the south coast off West Looe, called *St. George's*, but anciently it was *St. Michael's*, both conquerors of the dragon.

Here then I have presented a series of

of the Vicarage. Within the last twenty years persons have begged small branches of that tree on account of its healing properties; it was the belief, that if the afflicted person or animal were struck with that branch, it was efficacious for cure.

triumphant signs, through a region once devoted to the idolatry of the serpent. Such signs as these might easily be multiplied; but I trust these, and the other examples I have given, are sufficient to shew *design* and *intention*, and to prove that these sculptures, legends, and dedications of the primitive Christians did not proceed from indiscriminate fancy, but a premeditated policy; and they shew how the early Missionaries acted towards their converts, with respect to their sacred traditions, and sacred places, and sacred objects; that they adopted or retained as many of them as would bear a Christian explanation. But the wisdom and policy of man is not what I aim to set before the reader, so much as the all-directing, unseen Hand, which guided prophetic types through a long series of years to their consummation, and after that, displayed likewise by similar signs the fulfilment of those prophetic types! Most effectually, and decisively, and wonderfully is the triumph indicated by the Cross being planted in the place of the serpent which had so long maintained his ground, keeping the Cross in abeyance!

Village Tree.

There is yet one other sign, which should not be omitted before we close this volume. It is said, there was not a town or village in

early times, which had not its sacred tree, the virescent emblem of a deity. We have already shewn the connection between the Cross and the Tree, we cannot wonder therefore that this custom among others was retained. An English landscape is not complete without a church, neither is the ancient country village without its "village tree," the common meeting-place of all. Originally it was the place of vows and contracts, proclamations and public festivals; the Christians supplied the place of this accustomed tree with the village cross and tree, the former for solemn vows and resolutions, the latter for social recreation, healthful and innocent.

The oak. The oak, so sacred in former times, has remained among us as our national tree; and when we remember its old association, we cannot but see a significant sign in the use of that wood for our national defences, and for our churches, although there are utilitarian reasons.

Yew tree. The yew tree also of our churchyards is another significant sign, adopted from our heathen forefathers, and retained. It was the funereal tree, and that of which bows, the chief national weapons of the country, were made. One of the reasons assigned for the custom of planting a yew tree in a churchyard is, that the chief men

of the village should be provided with bows from the place of the church! It was an apposite type of the Cross, for it was the Christian man's weapon of offence and defence, and after his death it was over his grave the ever-verdant emblem of immortality, and the resurrection.

We have traced now the Holy Cross from Eden downward with the course of time, revealed first as a pledge of hope, the hope of deliverance from the fallen state; as such we have seen how it was carried reverently to all parts of the primeval world, and preserved with most jealous and scrupulous care and regard; the wiles of the tempter availed to lead weak man from symbolism to idolatry; but the Cross and the precious revelations first delivered in connection with it were not lost, though overlaid much, and much disguised, and almost lost; and we have seen how that Cross, though at first religiously preserved, became, in degenerate days of darkness and superstition, the subject of marked ignominy and contempt. It would appear that man had been led even out of his usual course to heap insult on this simple sign!

Is it not a striking coincidence in the history of the Cross, that though once adored by

men, it was made among a people who were the acknowledged and therefore responsible governors of the known world, and at the time of the Messiah's incarnate presence on the earth, the place of the execution of the vilest malefactors! So many modes of execution were more convenient, more economic, and simpler, and, if necessary, even more painful; and still the Cross was debased to be the gibbet of those who were unworthy of a better death! Here is a manifest indication of the watchful presence, and the reality and personality of an evil and malicious tempter, ever watching to betray man into acts of insult and blasphemy against the Most High; and a manifest instance of the tempter's success. Such was man's lost and infatuated state when the Saviour came to redeem the world! He came to save mankind, but He could not restrain His human eyes from tears of sorrow, even on the day when multitudes hailed Him as the Son of David; He wept over Jerusalem and her devoted and misguided children, and over the fallen state of man generally. How meet an emblem of its promised antitype was the Cross! The seed of the woman had been the object of holy hope for long ages, till that universal hope was well nigh quenched; albeit some still looked for His coming, and

lived to see it, of whom we read in the Holy Gospel, that they worshipped Him, and returned rejoicing; and that "they departed in peace when their eyes had beheld their salvation." But notwithstanding these, when He came He was the despised of the ignorant, and the subject of malicious temptation, and human scorn, and treachery, and falsehood, till, upon the demand and cry of His own people the Jews that He should be crucified, He was consigned to the ignominious Cross; and there with the outstretched arms of ancient prophecy, He was lifted up—"to draw all men to Him!" to complete the work of man's redemption! He was bruised in the heel, but He bruised the serpent's head; He triumphed over death, and ascended to His throne in heaven. So with the Cross, from the lowest depths of human ignominy, it rose to the greatest height of human glory; to the forehead and to the crown of kings, and a far greater glory yet remains for this important sign. We read in the Holy Gospel, that when the once rejected Saviour shall come again in His glorious Majesty at the end of the world, then shall appear the sign of the Son of Man in Heaven [a]!

[a] The Cross is an important sign historically; legends

When Christianity was established, and grounded in this land, the first Christians erected crosses here as elsewhere, of enduring form and material. They erected them chiefly near the village tree, and beside the church, and along the ways and narrow symbolic paths which led to the church. Of these primitive monuments many still remain throughout the land, attesting still the zeal and success of those who were permitted to plant the Church in these parts. They were erected at a time when Christians were schooled to believe that the Cross was an efficacious means of power over evil spirits, and it served to remind them of Him Who had won that power, and was present and ready instantly to send strength and grace to those who needed and sought for help. We may believe that they erected their crosses also as triumphant monuments of the overthrow of the serpent. But whatever their reasons may have been, I would direct the reader's attention to a deeper and a higher view; those who raised these crosses were but messengers and instruments of the great God, with Whom a thousand years is as one day, and one day as a thousand years; and Who

of unknown antiquity speak of its future resurrection; the same Cross which "was planted on Adam's grave."

has ever been pleased to manifest Himself and His promises of old time by such outward signs. The promises given in Eden, and the promise to Japhet, were both fulfilled, when the Cross was planted here; and the Cross is the sign to us that the serpent's head is bruised, and that Japhet dwells in the tents of Shem!

Our land is studded with crosses; one beautiful national banner is the red cross of St. George[b]; it is the same under which we have been blessed as a nation, the same under which we have been advanced to the proud and lofty position in which we stand among the kingdoms of the world. We are but a small portion of the "isles of the Gentiles," and "the islands of the sea;" comparatively small and proportionally weak among "the nations;" but England is the Queen of the ocean, and the mistress of lands in every clime; and great as these worldly distinctions are, they are almost as nothing to the spiritual distinctions and blessings showered bountifully upon our country! Kings

[b] It is worthy of remark, that the "Flag which has braved a thousand years," is a St. George's cross and St. Andrew's, the first letter and the last combined. And the broad arrow, it is not unlikely, was the mystic Tau of the Druids, retained as the cypher of the Sovereign.

desired to see the things which the poorest and most uneducated of our peasants may and do see, and could not see them. In short, every blessing, temporal and spiritual, which is necessary for the deliverance of men from the toils of their common enemy, is placed before us, and within our reach. Our blessings are great, but equally great are our responsibilities. If the sun sets not in the dominions of our Sovereign, it sets not also on our responsibilities as a nation. The Light which was to lighten all the Gentiles, shines brightly upon us; but we do not adequately impart that Light; as a Government we do not impart it at all! Millions of the subjects of this empire are still sitting in darkness, while the English banner of the Cross waves victoriously over them; they are vanquished and tributary, but not converted to the religion of the Cross. The victor's standard of the Cross was wont to be a sign of the serpent's overthrow; it must be confessed, it is not so now; but mammon reigns and traffics under the protection of that standard of the Cross! Heathen kingdoms and principalities have been added to the extent of the empire, but too much in the spirit of the worldling who adds field to field, and house to house, calling them after his own name; too much in

the spirit of the builders of Babel; more for man and less for God. We may disguise these facts, but we cannot nullify them; our most serious responsibilities in this particular are a stern reality.

As a Christian Government, we have sent out no embassage of peace and light to a benighted world; the way of passage to the heathen is ours, and ours a protected position among them; and our standard of the Cross, which waves over their lands, should be the manifest token to all the world, that the Cross was being planted in the hearts of the people, and being signed on their foreheads, and erected every where as a triumphant ensign of the serpent's overthrow; but it is not so. The Church, in some degree alive to her mission to the heathen, is now awakening to act without the concert of the State. Only recently has she been permitted to send forth Bishops as well as Priests and Deacons to the holy work, and now only is she beginning her work according to the old acknowledged Christian principles. Her Missionaries are inadequate in their number; but they have the seed and promise of increase in themselves, and they have the promise that they shall prevail eventually in God's good time; they have the assurance that the little leaven will

leaven the whole mass, and the encouragement that the mustard seed, which is itself the least of all seeds when first sown, will grow and increase to be the greatest of herbs. The success of these devoted men may in some measure avert from our land the just judgment of past neglect; they need our constant prayers and assistance in their labour, and they deserve them, and our kindest thoughts. They are gone from their homes and their native country, which is full of precious recollections and associations, and in a strange land they encounter danger, and endure hardships, and bitter disappointments, and discouragements often from their own countrymen; but they proceed with energy in their labour of love, and are not unblessed with success.

I have drawn attention to this subject here, that I may conclude with a practical suggestion with respect to planting the Cross over the worship of the serpent.

Those who have witnessed the celebration of Mahometan, or Hindoo, or other heathen rites, describe the religious service as ardent devotion of the heart; those who have witnessed the daily lives of the generality of Mahometans and heathens attest, that they shew earnestness, and that evidently with purpose of heart they cleave to their gods, that they

rejoice to do acts of sacrifice, and self-denial, and mortification. Sir John Maundeville, in the year 1322, described some heathen people thus; "They be good people and true, and of good living after their belief, and of good faith; and although they be not christened, yet by natural law they are full of all virtue, and eschew vices; they do to no man otherwise than they would have other men do to them." And describing pilgrims in India he says, "Many people come from far lands to seek that idol, and for the great devotion that they have they never look upwards, but evermore down to the earth, for dread to see any thing about them that should hinder them of their devotion; and some coming from far, at every third pass as they go from their homes they kneel, and so continue till they come to the idol; and they offer incense. And some who go bear knives in their hands that are keen and sharp, and continually as they go they smite themselves in their arms and legs with many hideous wounds. They say he is blessed and holy that dieth so for love of his god." And describing other acts of cruel mortification, he says, "All this they do for love of their god in great devotion, and they think that the more pain they have, and the more

tribulation they suffer for love of their god, the more joy they shall have in another world. In a word, they suffer so great pains and so hard martyrdoms for love of their idol, that a Christian, I believe, durst not take upon him the tenth part of the pain for love of our Lord."

More than five hundred years have passed since those words were written, and the same words describe the devoted heathen of the present day! not only on great festivals do they thus devote themselves, but in their daily lives. Now all this demands our pity surely, but commands our respect also. Such energy, and moral courage, and self-command are not common even among Christians, who may have true grace to help them to deny themselves. We are not required to do such acts of devotion to our God; but we need moral courage, earnestness of purpose, strong purpose of heart, to "cleave unto the Lord;" and those who have tried to attain this mark, only can know and feel how difficult must have been the schooling of the mind of the devotee to the painful trials he had strength to endure willingly.

To bring such heathen into the fold of the Church, we must at least respect their earnestness; eloquent anathemas on blasphemy will

not convert them, apathetic denouncements of superstition will only move their scorn, for will they believe themselves less true than those that appear less in earnest[c]?

The Christian Missionary must at least give his wished-for converts full credit for sincerity and earnestness, and all their leanings on the side of stern self-denying virtue; he must maintain in deportment the dignity of the Messenger of a great King, coupled with the humility of the servant; there must be the wisdom of the serpent with the harmlessness of the dove. The heathen's, even in these degenerate days, is a well-devised practical system; it is a society with fellowship, and a ministry duly set apart, rites of initiation, and rites of communion; and for individual guidance they have particular acts of devotion, and sacramental signs: all these I submit are common ground in one sense, which may avail the Christian much in drawing the heathen nearer to him; and having obtained a hearing, what example can be more efficacious than that of St. Paul at Athens, when he said, "Whom ye ignorantly worship, Him declare I unto you?" What can we imagine would be more successful in

[c] The irreverence of Franks is proverbial among Mahometans and Hindoos.

teaching the heathen the nature of God, than to lead them from their own tenets in all the warm ardour of their heart beyond them to a purer belief? What text more engaging for inculcating the doctrine of the Trinity, than the heathen's triad, consisting of a ruling father, and incarnate though ascended and triumphant son, and a pervading spirit? What process of reasoning will be more conclusive as to the fallen state, and the necessity of expiation, than the heathen's ceremonies *of sacrifice?* Their assertion of the necessity of human sacrifice, and their sacrifice of their deity, can easily be explained to them: the conquest of the dragon by the incarnate deity, the efficacy of water, and the sign of the Cross, are so many admitted truths. All these may be selected, for they are not so much overlaid with subsequent superstitions as not to be easily selected, and set before the votaries of the serpent in their proper order.

Will they fail of success when thus put forward with the winning and absorbing thought, that these are the same veritable truths which their fathers had received at the beginning of the world, and thus reverently preserved? Their eyes have long been holden so that they have been unable to see; but they may be opened by the power of Him

Who hath vanquished the serpent. Will not their heart burn within them at such tidings? Will not the Holy Spirit, Who ever loves to guide the humble-minded to the truth, while that truth is so near them, while the appointed messengers of truth are praying and striving for success in their ministry, will not that Holy Spirit guide to all truth those who can devote their bodies and their lives for the love of the God whom they worship; who can conquer their infirm rebellious heart within them, and subdue their nature so as to make it subservient to the dictates and precepts of religion?

The answer of hope is in the affirmative, and that answer will surely be confirmed if we have *faith*. But we must strive for the crown not only faithfully, and with faith, but lawfully and obediently—strive with wisdom as well as energy; despise not little things; and, above all, impart not "Christianity," but the Church of Christ; go into all the world without distinction, and "make disciples;" not propounding theories, but teaching Christian practice, and the *use* of the divinely-appointed means of Grace, through which alone we are taught to look for Grace, and have it. Knowledge of the Truth, without a knowledge of the practice of it, often proves a curse and an aggravation of condemnation.

The text says not, happy are they that know, but, if ye know these holy truths, "happy are ye *if ye do them.*" To impart knowledge without training and discipline is neither wise nor politic, even at home; and far less so among the heathen, who are trained from earliest years to a *practical* system. They will look for a symbol of the true faith; they will ask for a guide; the Ethiopian's answer is theirs, "How can I understand, except some one guide me:" they will ask for a rite of initiation with the Christian society or body; for a watchword, a badge, a bond of communion and fellowship. These outward aids they have been accustomed to—they cannot live upon spiritualities and theories—and it is well. They need not look in vain to the Christian Priest for these outward aids, and they may grow in grace and in knowledge by them and with them.

I would humbly submit these practical suggestions, as arising from the subject of the volume, in the hope that they may be some assistance to the reader; and if some, if only a little good, in this age, which is eminently practical upon every subject, but the one most important of all, that "one thing needful."

+ LAUS DEO.

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Government of Maharashtra
on 27 February, 2016